

A 11-762  
DISCOURSE  
OF THE  
TORMENTS  
OF  
HELL.

The foundation and pillars  
thereof discovered, searched,  
shaken and removed.

A. WITH 2648.  
*Many infallible proofs, that there  
is not to be a punishment after this  
life for any to endure that  
shall never end.* K.

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By S. RICHARDSON.<sup>d</sup>

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*If thou hast any thing to say, answer me ; if  
not, hold thy peace, and I shall teach thee  
wisdom. Job 37. 32, 33.*

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Printed in the Year, 1660.

24

1019. b. 16.



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## To the Reader.

**H**ere is presented to thy view things new and old, when Christ and his disciples declared the truth: Some mocked, saying? what new doctrine is this? *Mark 1.27.* What will this babler say, *Acts 17. 18.* For thou bringest strange things to our eares, *ver. 20.* and many of them said he hath a devil and is mad, why hear ye him? *John 20.20.* When Christ declared the truth, the Priests cryed blasphemy; the high Priest rent his clothes, saying, he hath spoken blasphemys, what think ye? and they all condemned him to be guilty of death, *Mat.*

## To the Reader.

26. 56. The servant is not above his Lord. They need consider him that endured the contradiction of sinners against himself, lest ye be weary and faint in your minds, Heb. 12. 3. Christ and his truth, and people are condemned and despised by the Scribes and Pharisees, and the blind world that lye in wickednesse, Acts 24. 14, 15. they that cease from man and his traditions, are signs and wonders, Isa. 8. 18. Reproach, hazard, and losse attends them; Christ poor, a Carpenter despised, called a blasphemers, and that came at last to be hanged: how shal his followers expect better from an ignorant and angry world? sure they need Iobs spirit and principle, to drink up scornings like water, Iob 34. 17. for if you prove all things, and cease from man and his traditions, will they not say ye are mad? however, were we to plead for truth, and not flatter one another in error; the less any truth is known and the more  
it

## To the Reader.

it is despised and opposed, the more necessity there is of declaring it. No man when he hath lighted a candle putteth it in a secret place, &c. Luke 4. 33. What thou seest writ in a Booke, Rev 1, 11. It hath pleased the father of lights not to manifest all the light of truth at once, but in severall ages & seasons, here a little and there a little, that each age and season hath its present truth, 2 Pet. 1. 12. called the word of his patience, Rev. 3. 10. it being so much opposed, who can utter those many things that are said against the truth? and those that plead for it, sometimes they will not receive truth if not brought to them by the wise and learned, they do not consider, Mat. 11. 25, 26. some conceal reprochfull truths, because not willing to bear the reproches of Christ, the evil spirit in man saith, what shall I get for declaring truth? if onely loss present it self, loss of good name, loss of profit, loss of life, loss of all will

## To the Reader.

follow if some may have t<sup>e</sup>ir will; reason saith, it is better to be silent and act Religion by politick principles, to avoid the Cross and reproches of Ch<sup>r</sup>ist, though they are great riches, Heb. 11. 26 One generation sowes and another reaps; this shall be written for the generation to come; who so is wise shall understand these things prudently and he shall know them, Hos. 14. 9 they also that erred, shall come to understand, Dan. 12. 10 the Lord teach us his truth, and to receive it in the love of it, and leave us not to our own understanding; we need pray to God herein, and to give us more thankful hearts for the great peace and plenty this Nation enjoys; indeed these are good dayes, blessed be God for the same, although we have not all we desire.

The testimony of the learned, of the proper signification of *Sheol*, *Hades* and *Gehenna*, caused a further search, and my descent herein; I acknowledge

## To the Reader.

ledge not the sayings of men for proof, but for a witnesse against themselves, because they are godly learned Teachers and instructors; its like their sayings will weigh more with some, then good reason, to whose interpretation many give no less reverence then to an oracle from heaven; also to convince them, that as that I have said is not without a ground in the word of God, so it is not without sufficient ground against themselves, from the testimony of the Hebrew Doctors, learned Rabbies, and the chief of the Protestant Writers, as is expressed, that they may see that they cannot condemn that which I have said, without condemning the Scriptures, and their godly and learned devisers and interpreters.

I have the testimony of my conscience, that the love of truth, and desire to learn, drew me into this search, and caused me to dissent, not for contention, but for truths sake; the truth we

## To the Reader:

ought to seek and embrace, though we should suffer for it; the manifestation of light and love hath overtaken many brave inventions and doctrines of men. I upon often seeking of God, and diligent search, and from the clearness of the light of the truth herein, am fully and confidently persuaded that it is the truth I plead for; let others think and say what they please, according as it is written, I have believed, therefore have I spoken. I believe, and am willing to stand to all is written by the Prophets and Apostles, and to hear and learn of any that knows the truth; that which I see not, teach thou me. Truly the light is sweet, search for it; if thou hast any thing to say answer me, if not, hold thy peace, and I will teach thee wisdom, Job 33. 32, 33. I will teach thee being in the hand of God, with the almighty will I not conceal. I know this tends much to the glory of God, and comfort of all, especially sad, afflicted, discouraged souls;  
this

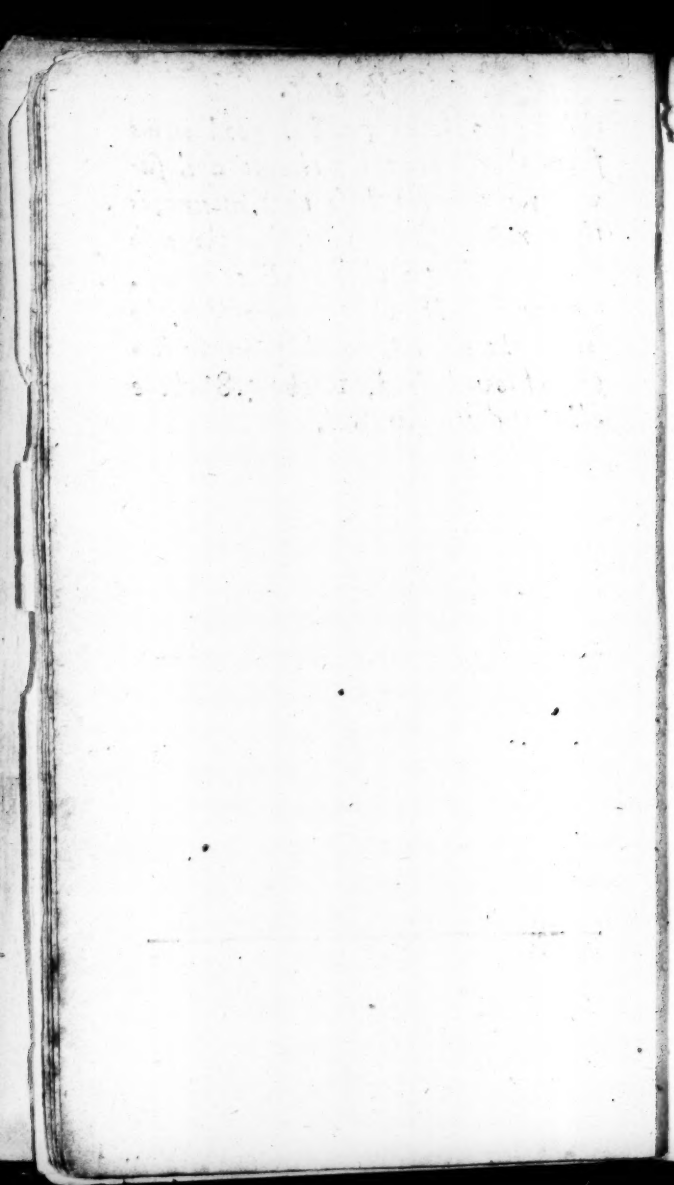


## To the Reader.

this is glad tidings, and as good news  
from a far Country welcome and sa-  
voury; to comfort those that mourn, is  
the earnest desire of him, that through  
the exceeding riches of Free-grace,  
doth walk, rest, abide, and dwell in the  
secret place of the most high, in the Re-  
gion of love in God, 1 Iohn 4. 8. where  
all that dwell, farewell.

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*Of Christ's descending into  
hell.*



Some of the learned say, *Christ descended into hel,* and for proof alledge *Ps. 16. 10.*

*Acts 2. 27.* Dr. *Willet* saith, that those words of Christ (*descended into Hell*) is not found in the most ancient Creeds; Dr. *William Whitaker* saith, I could produce fifty of the most ancient Creeds that have not these words (*he descended into hell*) in his answer to *Campion*, page 215.

215. Mr. *William Perkins* & the Creed saith, It seems likely that these words, (He descended into Hell) were not placed in the Creed at first, and that it crept in by negligence ; for above threescore Creeds of the most ancient Councils and Fathers want this clause (he descended into Hell) among the rest not found in the Nicene Creed, nor found in the Romish Church, nor used in the Church of the East.

Also some of the learned say, Christ descended not into hell, yet it is an Article of their faith; but if you say he did not descend into Hell, they will say you denie the faith, and are a Heretick and a Blasphemer, and you may be glad

glad if ye can scape so; themselves interpret hell otherwise then for a place of torments never to end; Mr. *Bucer* saith, Christ descending into hell is to be understood of his Buriall; Mr. *Calvin* saith, Hell is the sorrow of minde Christ was in before his death; *why hast thou forsaken me?* is Gods hiding his face when he was upon the crosse, (saith Dr. *Whitaker* against *Campion*, pag. 211.) for upon the Crosse he said, *It is finished*, *John 9. 30.* therefore his suffering was at an end. Some of the Papists confesse Christ suffered not after his death, *Luke 12. 42, 45. Ursinus Catechis. pag. 350.* Mr. *Perkins* saith, Hell is the inward sufferings of Christ on the Crosse:

*Bernard* makes the grief of  
Christs soul his hell.

Doctor *Ames*, in his Mar-  
row of Divinity, pag. 65.  
saith, That of the place of hel,  
and manner of torture there,  
the Scripture hath not pro-  
nounced any thing distinctly :  
If so, then the Word of God  
saith not any thing at all of  
them ; for that which the  
Scripture speakes, it speakes  
distinctly, else it could not  
have been read distinctly, *Neh.*  
3. 8. That which is spoken  
expresly, is spoken distinctly ;  
The Spirit speakes expresly,  
*1 Tim.* 4. 1. The word of the  
Lord came expresly, *Ezek.* 1.  
3. That which is not spoken  
distinctly, cannot be under-  
stood, as appears, *1 Cor.* 14. 2,  
to 17. Doctor

Doctor *Fulk* saith plainly,  
 That neither in the Hebrew,  
 Greek nor Latine, there is no  
 word proper for hell (as we  
 take hell) for the place of  
 punishment of the ungodly.  
*Fulk Defence Translation*, pag.  
 13. 87. 89. Is not this a full  
 testimony against their Opini-  
 on of the torments of hell?  
 for if it be not to be read in  
 the word of God, what have  
 we to do with it? We are not  
 to believe any thing in Religio  
 unless it be written. *How read-  
 est thou?* saith Christ: *Revea-  
 led things belong to us*: Deu. 29.  
 29. *As it is written, I believed,*  
 2 Cor. 4. 13. They confess it is  
 not written; then sure I am it  
 is not to be by any affirmed  
 nor believed; meddle not  
 with things not revealed, they

are but groundlesse conceits ,  
fables , and traditions of  
men.

That the word *Hell* is not  
in the Hebrew and Greek Bi-  
ble; for the word in the He-  
brew, for which the English  
word *Hell* is put, is *Sheol*; the  
proper signification of *Sheol* is  
the Grave, as all that be learn-  
ed in the Hebrew doe know.  
*Sheol* hath its signification of  
*Shaal*, to crave or require;  
therefore it is one of the four  
that is never satisfied, *Pro. 30.*  
*15.* we learn the propriety of  
the Hebrew word from the  
learned Rabbies; saith Doctor  
*Falk, Def. Trans. Bib. p. 90.* the  
Hebrew Doctors and Jewish  
Rabbies are for signification  
of words faithfull interpreters;  
they say *Sheol* is the Grave;  
Rabbi



Rabbi *Levi*, according to the opinion of the Learned, expounds *Sheol* to bethe lowest Region of the world opposite to Heaven; *If I descend into Sheol thou art present*. So Rabbi *Abraham* on *Fonah* 2. And *David Chimchi*, & *R. Solomon*, read *Psal.* 19. 16, 17. *Let the wicked be turned into Sheol*, that is, Death's estate or deadly bed: *Fonah* calls the belly of the *Whale Sheol*, *Fon.* 2. 2, 3. Rabbi *Solomon Farchi* on *Gen.* 37. 35. saith, that the true and proper interpretation of *Sheol* is *Keber*, which is the Grave; the *hoar head* is said to go down *Sheol*, *Genes.* 42. 38. In *Numb.* 16. it is said, *They, their substance, and cattel went alive to sheolah*, that is, the pit or grave; *Our bones are scattered*

at the very brink or mouth of  
*sheol*; Psal. 141. 7. *Jacob* said, I  
 will go down to my son *Joseph* to  
*sheol*; Gen. 37. 35. The Prote-  
 stant writers say *sheol* proper-  
 ly signifies the grave. Doctor  
*Fulk* Answer to the preface  
*Remist.* pag. 22. so also in his  
*Defence*, pa. 91. Mr. *Beza* saith,  
 that *sheol* properly signifies  
 nothing but the grave or pit.  
*Fulk* saith, the best of the *He-*  
*brews* that either interpreted  
 scripture or made Dictionaries,  
 Jews or Christians, say *sheol*  
 properly signifies the grave:  
 pag. 89. and that deliverance  
 from the lowest hell, is deli-  
 verance from the greatest  
 danger of death; so *Fulk* ans.  
*Remist.* pag. 13. 39. 135. and  
 so the late Annotation of the  
 Bible interprets it; and *Augu-*  
*stine*

*stine* on *Psal.* 16. 13. for *lowest hell* read *lowest grave*; and so *Doctor Willet, Synop.* p. 1049.

The *Chaldee Paraphrast* retaineth the word *sheol*, and translates it the house of the grave, pag. 11. 15. they interpret *sheol, Keburata*, the grave: *Job* 21. 5. 13, 14. be ith' *Keburata*, the house of the grave; p. 17. 12. Rabbi *Abraham Peristfol* joynes *sheol* and *keber* together, both signifying the grave; and so doth *Doctor Fute* in his *Defence*, pag. 91. And so Mr. *Cartwright* on *Act.* 2. 27. Mr. *Gradock* saith, Hell is not mentioned in the Old Testament, but as it is taken for the grave, in his *Good news*, pag. 43.

*Sheol* enforces not any place of punishment, because it signifieth

nifieth not any place of punishment; so sayes Doctour *Willet*, *Synops.* pag. 1055. Also he saith, the word *Sheol* cannot bee translated but for the Grave: there are four words in the *Psalmes* expressing the same thing in effect that *Sheol* doth, yet none of them applicable to signifie any place of torment; the first is *Shacath*, *fovea*, the Pit, *Pf.* 36. 9. The second is *Bhor*, the Lake. The third is *Cheber*, the Grave; both these words used for the same thing, *Pfal.* 88. 3. the word is *Sheol*, v. 45. the other word used as expressing the former; and all these three do contain a description of Death and the Grave. The fourth is *Tehemoth*, *Abyssus Terra*, Thou wilt take me from the depth of  
the

the earth, *Psal.* 71. 20. in all which there is no mention of a place of torment, *Willet Synop.* p. 1050.

The Greek translates *Sheol* into *Haiden* or *Haides*, of *Adam*, because *Adam* tasted death and went to the grave, *Gen.* 3. 19. The gates of *Sheol* is death; *Sheol* and *Haides* are said to have gates, *Isa.* 38. 10. *Psal.* 9. 14. *Mat.* 16. 8.

The *Septuagint* expresse a place generally to receive the dead; the word used in the Greek instead of the Hebrew word *Sheol*, signifies a dark place, such as the grave or pit, in which the dead are laid. Doctor *Fulk* saith, some take the Greek word for Hell, but it signifies the Grave; Hell it cannot signifie in their speech  
B 5. that

that believe no Hel: the *Greeks* say plainly, that their souls shall vanish like light smoke, or light air; *Fulk Def.* pag. 92, also he saith, if the Greek and Latin Interpreters had before us translated amisse, which gave occasion to divers Errors, must we (knowing the true signification of the word) follow them?

The word *Hell* is not in the Greek; the Greek word for which they put the English word *Hell*, is *Gehenna*; *Ge* in Greek is the earth, or ground; and *Henna* is borrowed from the Hebrew, from the valley of *Hinnom*: Doctor *Lightfoot* in his Epistle of his *Harmony*, saith, It is well known the judgement of *Gehinna* is taken from the valley of *Gehinna*,  
To-

*Tophet*, or *Gehinnom*, are names of the places of Idolatry, there was the Idoll *Moloch*.

Of Hell fire, Matth. 5. 22. and the everlasting fire, and unquenchable fire, Matth. 25. 41, 46. Fear him that hath power to cast into Hell, Luc. 12. 5. The damnation of hell. Mat. 23. 33.

Matth. 5. 22. The fire of *Gehinna*, and the everlasting fire, &c. how the Jewes understood them, it is evidently to be seen in their writings, that they understood them of the fire of the valley of *Hinnom*, so saith Doctor *Lightfoot* to the Reader in his *Harmony*, because of the Law  
shou.

thou art delivered from the judgement of *Gehennah* and *Baal-tur*, *Gen. I. I.*

The Protestant Writers confess that *Mat. 5. 22. Mat. 25. 41, 46. Luke 12. 5.* is to be understood of the fire of the valley of the son of *Hinnom*, which is *Tophet*, so Mr. *Carthwright*, Dr. *Falk*, Mr. *Trap*, and the late Annotations of the Bible, and others, in danger of Hell fire, &c. read in danger to burn in the valley of *Hinnom* or *Tophet*, the damnation of Hell, of Hell *Gehinnah*, they interpret these places of the valley of *Hinnom* or *Tophet*, which place was neer to *Ierusalem*, where they offered their children to *Moloch*, *Iosh. 15. 8.* King *Iosiah* defiled *Tophet* the valley of the son of *Hin-*



*Hinnom*, that no man might make his son or daughter to pass through the fire to *Moloch*, 2 *King*. 23. 10. *Iosiah* commanded all the carrion of the City of *Ierusalem* to be carried into that valley and burnt there, that the carrion might not annoy the City: thither (saith *David Chimchy*) was carried all the filth and unburied carkases to be burned: The Synedrian of the Jewes for some offences sentenced the bodies of the offenders to lie unburied in that valley to burne with the carrion cast there, which among the Jewes was counted a great disgrace; and for offences most criminal they burned alive in that valley; they set the malefactor in a dunghill up to the knees, and  
 put

put a towell about his neck,  
 and one pulled it one way and  
 another an other way , till  
 strangling him forced him to  
 open his mouth , then they  
 poured scalding lead into his  
 mouth, which went down in-  
 to his body, and so burnt his  
 bowels , *Talmud in Sanhedr.*  
*Per. 7.* Mr. Cartwright saith, the  
 Jewes sent thither their guilty  
 to be burned in that valley,  
 and those they burned there  
 they dealt with as guilty, *2 Chr.*  
*29. 3.*

It is confessed by all that  
 Christ speaketh and alludeth  
 to the Jewish practise in their  
 Judicature ; therefore the  
 places abovesaid concerne  
 them. Secondly, the speech of  
 Christ was to the Jewes by  
 birth and education , they  
 wrote

wrote the New Testament, and though it be penned in Greek, it speaketh the phrase of the Jewish Nation; the Apostle preaching to the Jewes used the word *Gehennah*, *Jam.* 3.6. Christ and his Disciples used known terms, that they might the better be understood. 3<sup>ly</sup>. Because the Jewes had not power to send them to the Hel they speak of. 4<sup>ly</sup>. Because the last of the three sins is said to be judged to the fire of *Gehennah*, which if it were to be understood as some would have it, it will follow, that some sins deserve not hel, & shall not be punished there, which is contrary to themselves who teach the least sin deserves hell. Fifthly, *Mat.* 5.22. sheweth the ignorance and severity of  
of

of the Jewes and Pharisees,  
 that anger without a cause:  
 and *Racha* a word of disgrace,  
 which signifies an empty fel-  
 low, or wicked wretch, as great  
 faults, as to say Fool, if not  
 greater, yet punished less; rash  
 anger in danger of the Judge-  
 ment, *Racha* in danger of the  
 Councel, if say Fool, in danger  
 of Hell fire, to burn in the val-  
 ley of the son of *Hinnom*.

*Of the word Everlasting.*

First, the fire of the valley  
 of *Tophet*, is so called in that it  
 did burn night and day, and  
 went not out.

Secondly, the word (*Ever*)  
 and (*Everlasting*) the Greeks  
 understand it for an age: *ever*  
 and *everlasting* are of a like  
 fig-

signification, and is used for a limited time, a time during life, *He shall serve his master for ever*, *Exod. 21. 6. Lu. 24. 46.* that is, untill his own or Masters death, longer he could not serve him: the everlasting Priesthood (*Exod. 40. 15.*) was but untill Christ came, then it was to cease, as appears *Heb. 11. 12, 13, 14.* it is said they shall inherit the land for ever; *Isa. 61. 21.* that ever was but a little while, as appears *Isa. 63. 18.*

Thirdly, in that fire is durable, and goeth not out until the combustible matter be consumed, may be called everlasting and unquenchable; for the fire that destroyed the Cities of of *Sodom* and *Gomorrhah* is called *eternall Fire*, and y<sup>e</sup>

(a word of as large signification) in that it consumed those Cities, for where no wood is the fire goeth out, *Proverbs 26.26.*

Fourthly, if Fire were everlasting, it will not follow that which is cast into it is everlasting; the wicked are compared to Chaffe and Stubble, fire is not long in consuming them, burn the chaff, *Isa. 5. 24.* If any say chaffe will be ever burning, and never consumed, we know the contrary.

Fifthly, consider that the Scripture sometime use words that exceed their signification, and are not strictly to be understood according to their letter and signification of those words, as *John 21. 25.* *The things that Iesus did, if they should*

*should be written, I suppose the world it self would not containe the things that should be written;*

A large expression: What! will not the whole world contain a record of the actions of one man? the meaning is, they would be too great; so sinne and the strength of the Æthiopian army are said to be infinite, *Job 22. 5. Nah. 3. 9.* that is very great; for the world and all in it is finite, *Isa. 40. 17.* These considerations shew how such words are to be understood, and it may satisfie us herein.

Is it not a very strange thing that themselves should confess that the English word *Hel* is in the Hebrew *Sheol*, and in the Greek *Haidēs*, and *Geben-*

*na,*

*na*, and that they are to be understood as aforefaid, that they ſhould for the ſaid words tranſlate it in Engliſh Hell, & then expound Hell for a terrible and dreadfull place of torment never to end; O horrible abuſe and blaſphemy againſt God and his word! and even all men are deluded and deceived thereby: verily, verily, they deſerve the name they give to others of denying the word of God.

*The Story of Dives, Luk. 16. 30.*

Is not any proof of any torments in hell, becauſe it is a parable, not a hiſtory; of a parable we are not to ground a doctrine; the ſtory of *Dives* is no more a proof of a puniſhment



nishment after this life, than *Judg. 9. 8.* is a proof that trees did walk and speak, though it is said the trees went forth, & said, &c. The story of *Dives* is not to be understood according to the letter, for these Reasons: It saith, there was a rich man in hell, yet all confesse the body is in the grave: 2. How could *Dives* see so far as *Abrahams* bosome is from hell? Mr. *Leigh* saith, the great Chaos between Abraham and *Dives* signifie an infinite distance; which overthroweth their seeing and speaking to each other. 3. It saith, he saw Abraham; yet they say, hell is a place of utter darknesse: how can any thing be seen in a place of utter darknesse? 4. By what meanes can *Dives* know

know *Abraham* from another, seeing as all confesse, his body is in the grave untill the Resurrection?

Fifthly, How could *Dives* speak to *Abraham*, his body being in the grave? can any speak without the organ of the body?

Sixthly, How shall *Dives* hear *Abraham* at so great a gulf and distance as heaven is from hell?

Seventhly, How comes *Dives* to have such charity in hell to his Five Brethren, seeing he had none to them when on earth?

Eighthly, *Dives* would have *Abraham* to send to them, which cannot be, because *Abraham* knoweth us not, *Isa.* 63. 16.

Ninthly,

Ninthly, How shall *Abraham* send, seeing he hath no communion with us nor passage to us?

Tenthly, To what purpose will it be to send? if they will not hear *Moses* & the Prophets, neither wil they be perswaded if one rise from the dead, ver. 31. it is therefore a parable, & the scope of it is, as Doctor *Fulk* saith, that those that will not heare *Moses* and the Prophets, are not to expect to be called neither by vision nor apparition, ver. 26. 30. this parable is not done, but represented, saith M. *Cartwright*, on *Luke* 16. 30. the story of *Dives* in Hel, is one of their main pillars of hell-torments, and by that which is said, it is shaken and removed.

of

*Of Tophet, Esa. 30. 33.*

This place is no proof of hell torments, themselves being judges; they say, hel is deep under ground, and *Tophet* is a place above ground, as hath been shewed. Behold, the days come, saith the Lord, that this place shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the valley of slaughter, for in this place will I cause to fall by the sword before their enemies, by the hand of those that seek their Lives, and their Carcasses will I give for meat for the fowles of the Heaven, and they shall bury in *Tophet* till there be no place to bury in; *Fer. 9. 6. to 35. Fer. 7. 33.* they confesse *Tophet* is the valley of the Son of Hinnom,

*Tophet*

*Tophet*, hebrew *toph*, timpanum that is to say gehinnom. greek *gehinna*, signifieth a tabret, or drum-head, or any thing that maketh a noise, ver. 32. *Tophet* is ordained of old, hebrew yesterday, prepared, fitted for the King, and those with him whom the Lord will there slay for their sins by their enemies, it is deep and large, fit for great Armies to meet and fight in: Fire and much wood to consume the carcases slain there; the breath of the Lord like a stream of brimstone doth kindle it, not a stream of fire and brimstone, but like it, the destruction being from God was great and terrible, or Fire and brimstone shall be sent from heaven to destroy them there as *Eze. 38.*

11. *Dan. 7. 10. Genes. 19. 24.*

*Tophet* is another of their chief proofs of the torments of hell, and with that which is said, it is shaken and removed.

Of *Isa. 66. 24.* They shall go forth and look upon the men that have transgressed against me, for their worme shall not die neither shall their fire be quenched, and they shall be an abhorring to all flesh.

This place is not to be understood of any punishment after this life, because it saith their carcases shall lie to be seen, and others shall look upon them; in hell they will confess the carcases of the wicked are not now, nor hereafter shall be, for a carcase is without

out life, therefore not capable of suffering; if they say at the end of the world; soul and body shall be united to suffer, how is it then a carcase after the end of the world? how shall they be an abhorring to all flesh? for then there will be no flesh to go forth to look upon them: the late annotation of the Bible on *Isa. 66. 24.* say the carcase are the forces of Gog, and Magog which shall be slain near Jerusalem, *Eze. 29. 4. to 10. and 37. 36.* containeth, is apparent, for after the slaughter is made of them, they shall lie along time unburied, and seven moneths shall the children of Israel be a burying them, that they may cleanse the Land, *Eze. 39. 11. 12.* Also the judg-

ment inflicted upon them shew it to be in this life as Pestilence, overflowing Rain, great haylstones, fire and brimstone, *Eze.* 38. 11. and the end why God punished them, shew it to be in this life which was that God might be magnified, and sanctified in the eyes of many nations after the end of the world, he cannot be sanctified in the eyes of any, much lesse many nations, the worme hath reference to those that are bred, and fed upon dead bodies as *Act.* 11. 29. especially such as lie long upon the ground untill they rot and become as dung and carrion; *Job* 21. 26. *Jer.* 4. 11. 14. 20. the fire to the burning those bodies, not fit to be stirred, and removed; but



but to be consumed by fire in the place where they lay, *Isa. 9. 5. Eze. 39. 6.* That lie rotting upon the face of the earth untill they be crawle all over with wormes and magets, the sight of such is a lothsom spectacle, therefore it is said they shall be abhorring to all flesh; the Greek renders it a sight or spectacle, it hath relation to *Tophet* above said; and the Hebrew Doctors say the same on this place, they shall goe forth out of Ierusalem into the valley of Hinnom, and there they shall see the carcases of those that rebelled against me, So *D. Kimchi*; and *Ab.ezr.* in loc.

The Worme that shall not dye, and the fire that shall

shall not be quenched, is in  
this life, and not as they say  
in hell, *Mark* 6. 43. 44. *Reu*  
14. 10. 11. *Eze.* 3. &c. *Eze.* 38.  
24. concerne the destruction  
of Gog, and Magog as hath  
been shewed.

Concerning *Luke* 5. 2. they  
shall not come out thence till  
they have paid the furmost  
farthing.

This place Mr. *Leigh* doth  
alledge to prove hel torments,  
and the Papists alledge it to  
prove their Purgatory, and to  
as much purpose, for verse 25.  
26. is Christs counsell to avoid  
differences, and to compose  
them that fall out between mā  
and man, in this life to prevent  
sutes in Law, and imprison-  
ment.

ment, so the text shews, and  
 Chrysostom expounds it so;  
 the word in the Greek is an  
 adversary of the Law, *Pro.*  
*6. 3. Luk. 12. 38.* mention is  
 made of the Magistrate & *Gao-*  
*ler*, which are terms and offices  
 properly fitting the business of  
 this life, a like place is *Mat. 18*  
*34.* to understand *Luk. 5.* of  
 their hell, doth imply free  
 will and falling from grace,  
 and that suffering in hell is a  
 satisfaction, and payment of  
 the debt, they will confesse in  
 hell there is no Gaol-delivery  
 nor any redemption, therefore  
 it suits not to their purpose,  
 it is conceived that hell is deep  
 within the earth, reason con-  
 cludes it must needs be dark;  
 the grave is called the Land of  
 darknesse, *Job 10. 21. 22.* the

eruelty of the enemy is called  
 thick darkness, *Joel* 2. 1, to 14.  
 the Greek Poets say it is dark,  
 they compare the darknesse  
 thereof to a certain Territory,  
 that lieth between *Baiae*, and  
*Cumae*, where the *Cimeria* in-  
 habit, so invironed with Hills,  
 that the Sun never came to it,  
 wherupon the Proverb comes,  
 darker then the darknesse of  
*Cimeria*; but the chief cause  
 is, because they are in darkness  
 without the light of the word;  
 for darkness is in this life, we  
 cannot order our speech by  
 reason of darkness, *Job* 38. 19.  
 where no light is, there is utter  
 darkness, when the eye is evil,  
 the whole body is full of dark-  
 ness, *Mat.* 6. 23. the dark pla-  
 ces of the earth, full of cruelty,  
*Pf.* 74. 20. ignorant men are in  
 the

the dark, and full of works of  
 darknesse, *Romans* 13.12. that  
 would have others tormented  
 with cruel tortures and death,  
 because not of their opinion  
 in Religion; all unconverted  
 men are in darknesse, they are  
 of the night, 2 *Corinth.* 6.14.  
*Gen.* 5. Christ is the light, and  
 Saints are the children of the  
 light, what communion hath  
 light with darknesse, 2 *Cor.* 4.  
 14. Darkness covered the earth  
 till Christ the light came, to  
 give light to them that sate in  
 darkness, *Isa.* 61.12. *Luc.* 1.79.  
 who hath delivered us from  
 the power of darkness, *Col.* 1.  
 13. who hath called us out of  
 darknesse into his marvellous  
 light, 1 *Pet.* 2.9. The people  
 that sate in darknesse saw a  
 great light, and to them that

late in the region & shadow of death light is sprung up, *Mat.* 4. 16. ye were sometimes darkness, but now ye are light in the Lord; *Eph.* 5. 8. The chains of darkness are not material chains, but so called, because they are fast in darkness and cannot get out; The Law worketh wrath, when that cometh into a dark and ignorant soul it causeth weeping and gnashing of teeth, *Lut.* 13. 28. being sad and comfortlesse.

*Of burning the Tares; Mat.*

13. 30. who shall

Is at the end of the world, verse 39. The Tares are the wicked, the Harvest is the end of the world; by which it appears, the wicked with the earth.

earth shall be consumed by fire, 40, 42. 2 Pet. 3.7. Is any so weak, as to imagine the earth will ever burn and never be consumed? I have seen one burned to ashes in an houre in our cole fire; they say our fire is but painted fire to that in Hell; if so, then it will of necessity follow, that so much as that fire is hotter than our fire, so much sooner shall the body be burnt and consumed in that more fierce and terrible fire. *The wrath to come,* 1 Thes. 1. 10. 35. 9.

The late Annot. Bible says, they were to fill up a full measure of their own and fathers sins, because God intended to sweep them away by the hand of the Romans, to cut them off by

by a temporall death, which  
 was the wrath to come, to fill  
 up their sins; for the wrath is  
 (not shall) come upon them to  
 the uttermost: *1 Thes. 2. 16.*  
 We are by nature the children  
 of wrath; that is, liable to  
 wrath inward and outward;  
*Thy wrath lieth hard on me, Ps.*  
*88. 7.* The wrath of God is the  
 hiding of his face: *Isa. 54. 8.*  
 Outward wrath is temporall  
 destruction; he cast upon them  
 the fierceness of his wrath; *Ps.*  
*78. 49. destroyed them, Deut. 7.*  
*10. Lev. 10. 6. Jos. 9. 20. & 22.*  
*20. Numb. 19. 40. Ezek. 3. 7.*  
*2 Chr. 19. 10. Psal. 90. 6.*

*Of the word Cursed.*

It is to be barren; so the  
 Earth & Figtree were cursed,  
*Mat. 11. 2.* It is to be a servant  
 of



of servants, *Gen. 9. 25. Josh. 9.*  
 23. to want prosperity, *Deut.*  
 28. 16, 17, 18, 19. *Mal. 22.* to die  
 a violent & disgracefull death,  
 2 *Kings 2. 24. Deut. 21. 23.* to  
 be a Fugitive, a Wanderer, *Ps.*  
 59. 12. to eat in sorrow, *Gen.*  
 3. 17. to endure pain and hard-  
 ship, 14. *Lev. 11. 42.*

*Of eternall Damnation.*

The word *damned*, *Mar. 16.*  
 16. 2 *Thef. 22. Rom. 14. 23.* in  
 Greek is judged; Damnation is  
 Judgement; eternall Damna-  
 tion is eternall Judgement; a  
 Judgement is a Sentence, the  
 Sentence is to a second death,  
 called Eternal, because it is not  
 to be reversed,

*The word Reprobate*  
 Is in the Greek of no judge-  
 ment;

ment; a reprobate mind is a mind void of judgement; see *Ro. 1. 28. 2 Tim. 3. 8. Tit. 1. 16.* See the notes in the margin;

*Of the word Fire.*

Fire is put for fiery trials, *1 Pet. 4. 12.* inward troubles, fire in my bones, *Lam. 1. 13. & 2. 4.* the tongue is a fire, *2 Sam. 3. 6. & 5. 2.* his word is fire, *Ier. 23. 29.* Gods Spirit fire, *Mat. 3. 11.* baptized with fire, *1 Cor. 10. 2.* God is a consuming fire, *Heb. 13. last.*

*Bellarmin*, and *Bullinger* and others say, the fire of Hell is material fire, kindled with wood, and alledge for it *Isa. 30. 33. Isa. 66. 24.* the fire of Hell is true and substantial fire, kept under the earth to punish withall, saith *Tertullian.*

*The*

*The fire of hell cannot be corpor-  
al fire for these reasons.*

1. Our fire is corporal, they  
say our fire is but painted fire,  
a shadow to that, therefore it  
is not corporal fire.

2. Corporal elementary Fire  
is light, and enlightneth the  
place where it is; in Hell they  
say is utter darknes, if so the  
Fire of Hell is not corporall  
Fire.

3. Corporal Fire consumes  
speedily all combustible mat-  
ter cast into it; they say the  
Fire of Hell ever burneth, and  
never consumeth that cast in-  
to it, therefore it is not corpo-  
ral Fire.

4. They say the Fire of Hell  
is invisible, then it is not cor-  
poral, for that which is corpo-  
ral may be seen.

5. Cor-

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*The fire of hell cannot be corporal fire for these reasons.*

1. Our fire is corporal, they say our fire is but painted fire, a shadow to that, therefore it is not corporal fire.

2. Corporal elementary Fire is light, and enlightneth the place where it is; in Hell they say is utter darknes, if so the Fire of Hell is not corporall Fire.

3. Corporal Fire consumes speedily all combustible matter cast into it; they say the Fire of Hell ever burneth, and never consumeth that cast into it, therefore it is not corporal Fire.

4. They say the Fire of Hell is invisible, then it is not corporal, for that which is corporal may be seen.

5. Cor-

5. Corporal Fire may be quenched, the Fire of Hell they say is unquenchable, therefore it is not corporal.

6. Corporal Fire goeth out without wood, theirs not; therefore not corporal.

7. They say the Fire of Hell is eternal, if so, it is not corporal; corporal Fire is seen, things seen are not eternal.

8. They say the absence of God is the greatest torment in Hell, corporal Fire is a greater torment to the body than the absence of God.

Lastly, corporal Fire cannot work upon a Spirit, the Devils are Spirits, therefore cannot be tormented with corporal Fire, saith *Willet Synops.* page 1023. to say God is

is able to make corporal Fire work upon a Spirit, and able to make to live without food or refreshment to eternity, and to make Fire burn without wood, is no proof that he will do so, and is as silly a kind of reasoning, as to say God is able to do all things, with God all things are possible, therefore he will do all things, men should not build their vaine conceits upon Gods power without his word.

2. Others say the Fire of Hell is not corporal but spiritual Fire; but that it cannot be neither; for there is no spiritual fire; if it cease to be natural fire it ceaseth to be true fire; it cannot be spiritual because they say it is natural; it cannot be natural because they say it is

is spirituall, it cannot be neither of them, because they say it is partly corporal and partly spiritual, the one to burne the body, the other to burn the soul, Hell flames are materiall, yet not all materiall, faith *Willet Synop.* pag. 1010 if so, there are two Fires in Hell, *Bernard* saith Fire shall burn thy flesh, and a worm thy spirit, conscience accusing, *Isidore* saith, their minds burn with sorrow, and their bodies with the flame.

3. Others say Hell Fire is neither material nor spiritual, nor mixt, but metaphoricall, figurative; so *Austin* and some of the modern Preachers say: *Calvin* thinketh that there is no true Fire in Hell, for, saith he, the wood and worm is to be



be taken metaphorically; but  
saith another, that the Fire is  
so to be taken, I utterly deny.

*Ten opinions of the Learned of  
the places of Hell.*

1. *M. Edm. Leigh, Hugo, and  
others say, Hell is a bottom-  
lesse pit, but there is no place  
without a bottom which is the  
earth.*

2. It is generally agreed  
that Hell is in the lower parts  
of the earth; but where these  
lower parts should be, *Mr.  
Perkins* on the Creed saith, no  
man is able to define the low-  
er parts of the earth, is great  
abasement saith *Dr. Fulk* on  
*Phil. 2. 7.* the lowest degree of  
Christs humiliation, *Eph. 4. 10.*  
one part of the earth is not put  
in opposition to another part  
there-

thereof, but to Heaven, *Psal.*  
 103. 13. *David* saith thou hast  
 fashioned me in the lowest  
 parts of the earth, *Pf.* 139. 15.  
 was *David* born in Hell?

3. *Bish. Bitson, Mr. Wheatly,*  
 and others, say Hell is below,  
 but how many miles it is to  
 Hell they do not say, nor can  
 not tell.

4. *Bellarm. Lyria,* and others  
 say Hell is in the earth neer  
 the centre thereof; if so, ye  
 may know how farre it is to  
 Hell, the earth being round, the  
 circumference thereof being  
 twenty one thousand and six  
 hundred miles: the whole  
 consisting of 360 degrees at  
 60 miles a degree, the diame-  
 ter of the terestial Globe is six  
 thousand seven hundred and  
 eighty two miles, and one ele-  
 venth.

venth, so there to the centre or middle point is three thousand three hundred and ninety miles and halfe at length deep into the earth to Hell; but in the day of Judgement when the earth shall be consumed with fire, as *1 Pet. 3. 7.* where shall Hell be? then it cannot be in the centre of the earth when there is no earth.

5. Mr. *Leigh* and others say Hell is a lake, the lake is a sea, as appears *Luke 5. 1, 2.* where the swine were choaked, *Luke 8. 33.* whose common depth is not half a mile, men seek Hell in the bottom of the sea, because they know not where to find it, Hell cannot be the lake, because Hell was cast into the lake, *Rev. 20. 14.*

6. Others say Hell is in the  
air

Aire, the Devil is the Prince  
that ruleth in the air, *Eph. 2. 6.*  
the air then is the Devils hel,  
saith *Willet, Synops. pag. 1018.*  
is so, then all we that are a-  
live are in Hell, we do find it  
it not a place of so great tor-  
ment, for almost all men like  
is well, for there they desire  
to dwell.

7. Others say Hell is above  
neer the third Heavens, with-  
in the view of the glorious  
Saints, and alledge for it *Isa.*  
*66. 42. Rev. 14. 10.* if so, it is very  
far to Hell: Astronomers say  
that there are three Heavens  
above the Firmament, where  
the fixed stars are is a hundred  
and sixteen millions of miles  
above the earth, which is so  
high, that if a stone or weight  
should fall from thence, and

continue falling an hundred and fifty miles an houre, it would be eithy eight yeares, two weeks four dayes five houres and twenty minutes a falling down to the earth.

8. Some say the absence of Gods face is Hell, but that is not called *hell*, but *wrath*, *Isa.* 54.8. this was *Cains* punishment, *from thy face shall I be hid, my punishment is greater than I can beare, Genes.* 4.13, 14. the hiding of Gods face causeth sadness and the breaking of the bones of comfort, *Psal.* 5.81. Behold his eye-lids try the children of men, *P.s.* 11.4. if shut they are troubled, if open they are comforted.

9. Some say Hell is in this life, and is a guilty accusing conscience: Dr. *Willet* saith, a  
guil-

guilty troubled conscience is  
 a Hell and prison of the Soul;  
 what may rather be called  
 Hell then anguish of Soul? the  
 Judges Tribunal is in the Soul,  
 God sitteth there as Judg, the  
 conscience is the Accuser, fear  
 is the Tormentor, guilt in the  
 Soul wounds the Spirit, *a  
 wounded spirit who can beare?*  
 Prov. 18. 14. *they the spirits in  
 prison,* 1 Pet. 3. 1, 9. *this is the  
 wrath of God that abideth upon  
 him that believeth not in the son,*  
 Joh. 3. 16. Heaven is Gods face  
 and presence, and our greatest  
 joy in this life, *Exod. 33. 15, 16.*  
 and so will be the next, *Psal.*  
*17. 5. thou wilt fill me with the  
 joy of thy face, in thy presence is  
 fulnesse of joy,* Act. 2. 18. plea-  
 sures or pleasantness, that is,  
 pleasant joyes at thy right  
 hand,

hand, in the full enjoyment of  
thee are sweet delights eter-  
nal.

Some say Hell is a locall  
place, *Augustine* saith it is not  
a place; Doctor *Willet* saith  
the place of Hell maketh not  
the torments; it is a question,  
saith he, whether the place  
make Hell, or the abience of  
the presence of God, *Synops.*  
p. 1056.

10. Another saith, it is in  
the other side of the blew  
cloud that appeareth to us in  
the air; others say, where the  
place of Hell is they cannot  
tell, whether it be in the  
Earth, or in the Water, or in  
the Air, it is not revealed, saith  
*Greenwood*, they that have ta-  
ken pains to find it out are as  
far from it as ever; some of

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the Ministers of France affirm, that Father Cotton the Jesuite did enquire of the Devil for a plain place of Scripture to prove Purgatory, so they are at as great a losse to prove Hel by a plain place of Scripture truly translated their Hel of torments never to end. Also the learned agree not upon which Scripture to ground their Hel-torments upon, for that place one of them alledge to prove it, another of themselves deny it, that it is so to be understood, Mr. Ainsw. on Psal. 16. 10. saith, that place through custome is taken for the place of the damned, but is not so to be understood, the word being *Sheol*; Marolat on Apoc. pag. 282. saith, the Fire of *Gehenna* is the place of the dam-



damned, others of them deny it, *M. Leigh* saith *Dives* proves it, *D. Fulk* and others deny it.

See ye not the great doubting and uncertainty they are at among themselves? they grope in the dark without light, *Job* 22. 5. by their Reeling, Staggering, and Stumbling, that they are so drunke they can finde no ground to stand upon, they understand not whereof they affirm, yet each of them hugs his own apprehension; It is very strange that in a thing so signall of which they say they see it in the Word of God, that they can no way agree concerning it. O ye learned in the 7 liberal Sciences, tell us how to reconcile these things in point of truth, or

tell us in as much as ye speak  
contraries, as yea and nay,  
which of you we are to be-  
lieve. Have we not all cause  
to say herein, *Where is the  
Scribe? where is the disputer of  
this world? hath not God made  
foolish the wisdom of this world,*  
*1 Cor. i. 20. he frustrateth the  
tokens of liars, and make divi-  
ners mad, and turneth wise men  
backward, and maketh their  
knowledge foolishnesse, Isaiah  
44. 25.*

Mr. Edward Leigh Esquire,  
and Master of Magdalen-Hall  
in Oxford, presents his reasons  
to prove Hell-torments or  
punishment after this life for  
some to endure never to end;  
let them be considered, *Prov.*  
*18. 17.* Mr. Leigh saith, the  
conscience of man hath a fear  
of

of some punishment after this life, proves it.

*Answ.* If they have, that doth not prove it; because the consciences of men are as they are instructed, according to the Proverb, *Such Doctor, such Scholar*; hence it is that the conscience of a Papist tells him it is not lawfull to eat flesh in Lent, nor of a Friday, *And whoso killeth you will think he doth God good service, Joh. 16 2.* that is his conscience, the consciences of some men are almost, if not altogether, for some evill; therefore that proves it not.

*Mr. Leigh.* the Heathen held there was a Hell, a being and place for wicked men after this life.

*Answ.* Why did ye not say  
D 3 and

and prove that they hold that they shall be in torment never to end.

The Heathens do not believe that there is to be such a punishment after this life, for they deny the Resurrection of the body, therefore they burn the body and save the ashes in an urn for a memorial, they believe as *Pythagoras* the Philosopher taught that the soul goeth from one body into another man or beast, that some of the Philosophers grew so tender, that they would not kill any beast nor fowl, for they said, it may be it is my brother or my sister. These Heathen Greek Poets were long before the coming of Christ; in their *treble division* of the world they fain  
three

three Gods, *Jupiter* the god of Heaven, *Neptune* the god of the Sea, and *Pluto* the god of the Earth, in which they say he keeps his Court & Palace, (no word of torment, that would make it a poore Court and Palace) so *Homer* and *Nonnus*, Greek Poets; *Homer* wrote of the destruction of *Troy*, which was neare a thousand yeares before the birth of Christ; *Homer* is one of the most ancient Records extant, it seems in his time there was no mention of a hell of torments never to end, the said Poets call *Pluto Summanus*, as being chief of the Maunes or Spirits below: to pacifie these ill spirits a feast was kept in February with wax candles burning to *Pluto*,

called *Candlemas* day, so Mr. *Jess* in his Almanack, the *Cretians* are alwaies lyars, *Titus* 1.12. the greatest lyars in the world that will fancy, faine, and say any thing; is it a thing possible that wax candles above the earth should give light thousands of miles into the earth to pacifie those ill spirits there? it seemes they are not in any great torment if a little light will pacifie them; the Poets say hell is twice as deep as heaven is high; Astronomers say *Jupiter* the second plannet is 72. millions of miles above the earth; if hell be twice as deep, it is a hundred and fifty four millions of miles to hell which is *Fabulous*; so there *Cerebrus* three heads and *Charons* boat

to row men to *Pluto*; so the phantasy of Purgatory did spring first from the Heathen Poets long before the coming of Christ, as appears by *Plato* and *Virgil*, who have described at large the whole Commonwealth and all the orders and degrees of Purgatory: these with their *Elisium* Fields and many other of their barbarisms by long use became venerable.

Your opinion is fitter for Heathens than for Christians: if the Heathens do hold as you do, are we to believe in Religion as the Heathen? I passe not what they nor any else say, unless they can read it me in the Word of God; we cry, *To the Law and to the Testimony*: if they speak not accor-

ding to this word, it is because there is no light in them, Isa. 8. 20. Mr. Leigh saith clear reason proves it, God is just; many abominable sinners enjoy more prosperity in this life, than those that live far more innocently, must be punished hereafter according to the multitude and hainousness of their sins, Psal. 73. 17.

*Ans.* I see you are more bold to affirm, than able to prove; doth reason deny the punishment to be just, except it never end? the Scripture you alledge, say they have an end, and you say they shall never have an end, that is your clear reason, to say some are worse than others, therefore they are to suffer a punishment never to end, so you

ex-



exclude *Mary Magdalen* and  
 the poor *Prodigal*, but it is but  
 your bare affirmation with-  
 out proof, your reason is that  
 God should shew mercy to  
 little sinners, but none to the  
 great sinners, they must not  
 be saved; but this your clear  
 reason is clear against the  
 will and wisdom of God who  
 is pleased to save of the worst  
 of sinners, as appears *Luke 7.*  
*47. 1 Tim. 1. 19. Acts 9. 13.*  
 if some enjoy more prospe-  
 rity then others, must they  
 therefore suffer a punishment  
 never to end? outward pro-  
 sperity is a great blessing, and  
 you make it a great curse; if  
 that you say were true, there  
 is no cause in the day of prospe-  
 rity to rejoyce, *Ecl. 7. 24* nor to  
 say *O Lord I beseech thee send*  
*me*

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exclude *Mary Magdalen* and the poor Prodigal, but it is but your bare affirmation without proof, your reason is that God should shew mercy to little sinners, but none to the great sinners, they must not be saved; but this your clear reason is clear against the will and wisdom of God who is pleased to save of the worst of sinners, as appears *Luke 7. 47. 1 Tim. 1. 19. Acts 9. 13.* if some enjoy more prosperity than others, must they therefore suffer a punishment never to end? outward prosperity is a great blessing, and you make it a great curse; if that you say were true, there is no cause in the day of prosperity to rejoyce, *Ecl. 7. 24* nor to say *O Lord I beseech thee send me?*

*me now prosperity, Psa. 115. 25.*  
 in saying greater sinners you  
 judge according to outward  
 appearances both for sin and  
 punishment, and may be mi-  
 staken in both what they are  
 in the inner man; for sin & pu-  
 nishment you know not, the  
 heart of unbelief and rebellion  
 of spirit in others, nor how  
 God punisheth them in their  
 spirits; sin is punished in this  
 life.

Mr. Leigh saith, its just they  
 should suffer for ever, who if  
 they had lived would have  
 sinned for ever: cast them out  
 of my sight, Jer. 5. 1.

*Ans.* If it be just we should  
 suffer for ever, it is just our  
 Surety should suffer for ever.

Do you consider that *the*  
*Creature was made subject to*  
*vanity*

vanity not willingly, but by reason of him that hath subjected the same in hope, *Rom. 8.20.*

Cast them out of my sight is no proof that they shall suffer for ever, but rather that they shall be utterly destroyed, for if they have any being, where ever they be they cannot be out of the sight of God.

Your justice is not Gods, his is a death; yours is not a death, but another thing.

Mr. Leigh saith Gods intentions from everlasting, was to glorifie his justice as well as his mercy, *Rom. 9.21, 23.* fitted to destruction.

*Ans.* Know you any of the intention of God that is not revealed in his word? *Deut. 29.29.* or doth the word say that God doth not glorifie his

his Justice, unless he inflict so great a punishment without end; you give neither scripture nor reason to prove that you say is just, the Justice of God was revealed and made known in causing the earth to swallow up *Corah and his company*; they were vessels of wrath prepared, fitted to destruction, (your opinion denies the word of God that saith they are fitted to destruction) you say they are never to be destroyed, die nor end. Mr. Leigh saith the covenant under which *unregenerate* men stand, and by which they are bound over to this wrath is everlasting.

*Ans.* There is but two covenants, *Gal. 4. 24. the old and new, Heb. 8. 13. & 12. 24. the old is no more everlasting then.*

then the Priesthood of it; the breach of the covenant of works is death, therefore not eternal life in misery. Mr. Leigh saith in that torment they curse and accuse one another.

*Ans.* When you write again, I pray tell us how you know that in Hell they do so, for the word of God saith not so, nor have you been there to hear it, nor they that told you so; to affirm things in Religion not revealed in the word of God, is to presume above that which is written, and contrary to 2 Cor. 4. 8. Rom. 15. 4. Socrates an Heathen, was more wise and modest in not affirming things he knew not, being asked what was done in Hell, said, he never went thither, nor

com-

communed with any that  
 came from thence: yet you  
 and others affirm with great  
 boldness and confidence things  
 you know not; some say in  
 Hell the eye is afflicted with  
 darkness, whereas darkness is  
 no affliction to the eye; also  
 they say their eares are afflict-  
 ed with horrible and hideous  
 outcries, their noses with poy-  
 sonous and stinking smells, (of  
 what I pray?) their tongues  
 with gally bitternesse, the  
 whole body with intollerable  
 fire; the damned shall prize  
 a drop of water worth ten  
 thousand worlds; cursing  
 shall be their tunes, blasphemies  
 their ditties, lamentation  
 their songs, and shrieking  
 their straines, they shall lye  
 shrieking and screaming con-  
 tinually



tinually. Ye see how men set their braines awork to invent lyes ; for all they say is without warrant from the word of God. One saith their torment in Hell is so great, that they cannot forbear roaring; and you say they curse and accuse one another ; so that one of their vain imaginations contradict another, and all of them the word of God ; they will not deny that those in Hell are in the greatest trouble , and they in lesse trouble cannot speak, *I am so troubled I cannot speak*, Ps. 17. 4. therefore they cannot curse and accuse one another as you affirm.

Mr. Leigh saith, Divines unanimously concur, &c.

*Ans.* If they doe it is not binding

binding to us, for we are satisfied they are not infallible, *There must be errors, 1 Cor. 11. 9.* they have the greatest share: The Priests, Popish and Mahometan Priests, *Baals* Priests, and all other sorts of Priests concur, common consent sooner believed then naked truth, it is high time to *Cease from men, for wherein is he to be accounted of? Isa. 2. 22.* truth, and not number of men, is to be followed, *Every one must give an account of himselfe to God, Rom. 14. 3, 11, 12.* Luther said, he esteemed not the worth of a Rush a thousand *Augustines* and *Cyprians* against himselfe; all Churches erre. *Parnormitan* said, more credit is to be given to one speaking the truth, then

then to all men in all ages speaking the contrary.

They are like to concur and agree if they take the counsell they give, as not to question principles ; it seems we must take all upon trust, and hear-say, without trial, they all say it, therefore it is true ; but the *Bereans* would and did search the Scriptures, to see if things were so as the Apostles preached, see 1 *Joh. 4. 1.*

Let it be certainly made to appear that God hath said in any thing contrary to any thing that I have said, I desire with all my heart to submit to it, without that I cannot yield the sovereignty of my judgement and conscience to the concurring consent of blind guides, ignorant, and erroneous

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ous men, though in sheeps  
cloathing, and covered all over  
with the title of Godly, Lear-  
ned and Holy Saints, or Pres-  
byters, or Ministers of Christ;  
the Papists call their Church  
Holy Church, and their Priest  
Holy Priest, and their Order  
Holy Order, and all Holy if  
you will believe them.

Some say the Jews report  
that in *Tophet*, the Valley of  
the Son of *Hinnom*, there was  
a great Ditch which could  
never be filled, which they  
called the mouth of Hell, and  
that the *Chaldeans* when they  
flew the *Israelites*, threw them  
in there: if this report be true  
which hath been brought to  
prove Hell, then it will follow,  
that the mouth of Hell is near  
*Ferusalem*; and that God  
doth.

doth give to the wicked power to cast his people into Hell.

How much weight there is in your Reasons to prove a punishment after this life never to end, let who will judge, I for my part professe I do not see how they serve to your purpose, your nakednesse appears, and that your opinion hath neither scripture nor reason to support it, and therefore it must needs fall, *2 Tim.* 3. 9. you have done all you can, and can come to no surer bottom to rest upon, then supposals and imaginations, wresting Scriptures, and consent of others, your glory is, that all are of your minde, though without good ground or reason, as is shewed. Also in that you alledge reasons to  
prove

prove Hell torments, it giveth me occasion to believe that in your own judgement the Scriptures you alledg to prove it, prove it not; for if you believe the Scriptures prove it, to what purpose serve your reasons? or do you think that those that doubt of the sufficiency of your prooffe of it by Scripture, will be satisfied with your reasons as a full proof of it, if there be any such, they may be to them of some use.

The Learned contradict themselves, Mr. Bolton saith, thou must live in endlesse woe in Brimstone and Fire, which thou mightest so often and easily escape, which overthrowes the Doctrine of Election; also they say the sense of losse

losse in hell is greater then the  
 sence of pain. So they make  
 the sensible want of the pre-  
 sence of God the greatest  
 torment in hell, and that is  
 in this life, I am cast out of  
 thy sight, *Psal.* 31. 2. it fol-  
 loweth by their doctrine that  
 the greatest torment of hell  
 is in this life.

Mr. *Leigh* saith, in his *Body  
 of Divinity*, the sence of Gods  
 wrath, rage of Conscience,  
 guilt, fear, dispair, the soul  
 cannot melt with greater tor-  
 ment; if so, then this is not a  
 worse torment in hell then is  
 in this life.

Water is so scarce in hell,  
 that *Greenwood* saith, the  
 damned prize a drop of  
 water above ten Thousand  
 worlds, and yet they affirm  
 those

those in hell shall continually weeg, &c. therefore their own sayings agree not.

The first Author of the opinion of the torments of hell never to end, was *Marcion* the Heretick, that held that Christ was not a man but in semblance, and that there was two beginnings, two Gods, one good, one bad; that there was torments for some in hell, was first invented by him, he determined the reward of the creature, either in torment or refreshment, to be laid up for them in hell, he was the first author thereof, by *Tertullians* confession, as saith Dr. *Fulk* in his Defence, pag. 83, 84. see and behold the Originall of your opinion of the torments of hell, an  
 story evil



evil man out of the evil treasure of his heart bringeth forth that which is evil, Luke 6.45.

The seven pillars of Hell shaken and removed.

The Greek Fathers were the first pillars of Hell-torments; this came to pass by reason of the ignorance of the Fathers in the Hebrew tongue, their not understanding the word *Sheol* deceived them, so saith Dr. Fulk in his Defence p.77.

The second pillar of Hell-torments were the writers of the Hebrew and Greek Copies of the Bible; their defect hath put us to a great losse; the original copy the Apostles wrote is not onely unknown to us, but to the learned, we do not heare of any alive in  
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*England*, that can produce the New Testament the Apostles wrote, its not enough that they say that we have books in Hebrew and Greek, unlesse wee could certainly know that these copies as they call them, agree word for word with those that were wrote by the Prophets and Apostles; many boast of Gods preserving the Hebrew and Greek Bible amidst so many enemies, as God hath beene pleased to deliver up Christ and his people, so also the Scriptures into the hands of sinners, to be used at their pleasure; it is wonderfull to consider, what adding and altering the Scriptures have been subject unto; one Pope publisheth what he please for scrip-

scriptures, as Pope *Urban* the  
 5. and within 2 yeares after  
 Pope *Clement* that succeeded  
 him calls them in, and burn-  
 eth them, and puts out what  
 he pleaseth and calls it the  
 holy scriptures, if ye will be-  
 lieve the Testimony of the  
 learned and godly Protestant  
 Writers, who have not been  
 esteemed Blasphemers nor  
 Hereticks, as *Dr. Fulk*, *M Be-*  
*za*, *M. William Perkins*, *Dr. A-*  
*mis* and others; *Dr. Fulk* saith  
 that some Greek copies are  
 altered; it is not unlike in his  
 answer to the Remist to the  
 Reader, pag. 43. And which  
 is more, he saith corruption  
 hath happened to all copies,  
 this day extant in his answer  
 to preface, page 11. 15. 16.  
 whole verses omitted in some

copies, as 1 *Joh. 5.7.* is not in some copies, nor in the Syriack, which is ancient as Apostles, read not this verse at all, but is extant in others, and that there is at least sixteen various Greek copies of the New Testament, *Jus Divinum*, pag. 66. Dr. *Lighfoot* saith Mr. *Beza* was a man that alwayes questioned the Text, to see so many differing Copies would put any one to a stand, which to believe. Master *Perkins* saith it must not seem strange that words in the Margin have crept into the Text; Doctour *Amis* saith, Helps governments in the first of the *Corinths* 12.8. are not in the Original, he supposeth it to be done by the Prelates in favour of their  
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Government; the Preachers, who call themselves Divines, have assumed and challenged Divine Authority to frame all Copies and Translations, and to expound all Texts according to their own mindes, to maintaine their own Doctrine and Practises, to uphold their Power and standing; hence it is that each differing parties Translation agree not, that party that would have the Magistrate punish Idolatry, &c. have made a Text for it, *Job* 31. 28. to be punished by the Judges: but these words are not in the Hebrew, but are an addition of their own, as appears by the Bible printed in *L O N D O N* by the Assignes of *John Bill*, in  
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the yeare 1640. and the *Geneva* Bible differs from this, and from the translation printed by the Stationers, *L O N D O N*; the English Translation hath variety of differences, not without evident contradiction among divers places that might be instanced; see verse 9. 18. of the seventh of *Daniel*, in the *Geneva* Translation, verse 9. is, *I beheld till the thrones were set up,* and in the Kings Translation, printed by the Company of Stationers, *LONDON*, the same verse is, *I beheld till the thrones were cast downe,* and ver. 18. it is [But Saints of the most High shall take the Kingdome] and in the *Geneva* Translation the same  
verie

verse is [And they shall take the Kingdome of the Saints;] both cannot be true, which of these is an English man to believe? some say *Luther* added the word onely to the text, being asked why he did it, said, he did it to make the Apostle say more plainly, Faith onely justifieth; *Dr. Fulk* defence English Translation, page 80. faith, we follow in our Translation as neer as we can the holy Scripture in such sense, if any thing be doubtfull as the proper circumstance of the place will lead us unto, that we may attain to the meaning of the holy Ghost; so then it seemes if the Translator do think the holy Ghost meaneth this or that, he may translate it so; is not this a large

liberty? the Jews take no such liberty.

The Ministers of *Lincolne* Diocess in the abridgement of their grievances delivered to King *James*, pag. 11, 13, 14. say, that the English Translation of the Bible is a Translation that takes away from the Text, and ads to the Text, and that sometimes to the changing and obscuring of the holy Ghost; and Mr. *Broughton* the great Linguist, in his Adverisement of Corruption, tells the Bishops that the publick Translation of the Scriptures in the English, is such, as that it perverts the Text of the Old Testament in eight hundred forty and eight places, and that it causeth millions to reject the Old Testa-



Testament ; and Dr. *Fealy*  
 D. of divinity, in his *Dipper*  
 dipt pag. 1. saith, no translati-  
 on is simply authentically, or  
 the undoubted word of God;  
 in the undoubted word of  
 God there can be no error,  
 but in the translation, there  
 are and may be errors, the  
 Bible translated therefore is  
 not the undoubted word of  
 God, but so far onely as it  
 agreeth with the Original,  
 the writings of the prophets  
 and Apostles, and in as much  
 as our English translation  
 as he saith, is not the un-  
 doubted word of God, what  
 is that preaching worth  
 that is proved by it, the  
 false glosses, and interpre-  
 tations which are put upon  
 the scriptures by men learned.

in the languages, who have made inconsiderate and bold assertion without proof, in not keeping to the true and proper signification of the words thereof, hath caused many errours and great trouble and confusion, they put the word *L U C I F E R* for the day-star, *Isa.* 14.12. They have forsaken the fountain and digged to themselves cisterns, as *Jer.* 2. and we see the people are willing to give up themselves to a Ministry of fables, *2 Kings* 4.4.2 *Pet.* I. 16. that makes the scriptures say and unsay, which being interpreted is to make them say just nothing; the force of education and the custome the country-men live in, is such as ordinarily  
 inga-

ingageth them to a prejudice and evill opinion against all principles contrary thereunto, though of divine inspiration; hence the Papists, Turks, and severall sorts of Protestants cry down and censure each others judgment and opinion as abominable Error, Heresie, and Blasphemy.

The third Pillar that upholds hell torments are fond Expositors that interpret *sheol* for hell-torments, so Dr. *Fulk* calls them in his defence, pag. 90. I would know why interpreters understand and translate a hell of torments from the Hebrew and Greek as is not in them, as themselves confesse, as hath been shewed: they will take *sheol* figurat;

figuratively, and say by *Tophet* hell is figured, which is a fancy, a fable, and delusion that is strong in many, that expound scripture without sense or reason, it is as improper to interpret sheol for a place of torment, as to interpret the word house to signifie a horse; the scripture is not of private interpretation; a sense arising out of the brain of an interpreter is a private interpretation, and as the Scriptures are not of man but of the holy Spirit, so the interpretation of them is not to be of man but of the holy spirit: oracles signifie the answer of God, *Rom. 3.2.* see *John 12.* and how readeest thou, *Luke 10.26.* to interpret words figuratively that are to be understood

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literally, and words literally that are to be understood figuratively, is licentious and destructive to the faith of the Gospel ; we are not to interpret any place figuratively unless that figurative sense be expressed in a plainer place of scripture ; if a man will have an erroneous perswasion whatsoever the scripture saith to the contrary, he will have it to be a figurative sense , they will be left in the clouds of their own perswasion , so instead of proving their hell of torments never to end by the scriptures, *Ruffinus* and others say they that will not believe it shall seal it ; which is no proof, but a meer shift , as very a lye as Nurses use to still children by te'ling them  
of

of a great Bulbegger, and that a man will come downe the chimney and carry him away ; but not any but children and fools will be scared with such Bulbeggens.

The fourth pillar that upholds their Hell-torment, is the consent of their Preachers, their learned and godly men agree herein, but their weak, and various, and uncertain grounds, declare that they have not studied the point, but when teachers and hearers are ignorant any thing will serve and pass for truth, the simple believe every word; all sorts of Priests agree and abuse the people, the Mahometan Priests blow a powder into their eyes that come to see *Mahomet* hang,  
that

that maketh the quite blind,  
 that for ever after they are led  
 and the Priests say that the  
 glory of the sight of Maho-  
 met is so great that it taketh  
 away their sight for ever af-  
 ter, and about Easter-time  
 for ten dayes there is great  
 joy about a great fire for their  
 Priest Mahomet, and those  
 that cast themselves into the  
 fire and are burnt to death  
 are counted Martyrs, and  
 once a year the tomb of Ma-  
 homet is carried abroad upon  
 a cart, and his Priests say that  
 those that put themselves un-  
 der the wheel of that cart and  
 are crushed to death, they  
 say to dye Martyrs, and some  
 are so simple to do so, that so  
 they may dye Martyrs, so  
 the antichristian-priests and  
 all

a'l sorts of Priests have greatly deluded and deceived the people, blowing something into their eares that for ever after they are not able to hear and receive the truth; but as *M. Beza* did detest the Papists Limbus and purgatory, so do I their dreams of hell, it being a device of man without scripture, with all their uncertain brain-sick fancies, for the imaginations of men have no end.

The 5. pillar of hell is their wresting the scripture to uphold their hell of torments; this cozeneth and deceives many under colour of divine authority, when its but humane, though they are not pleased publickly to say so, because it streams not to their purpose,



purpose, the Scriptures they alledge to prove it, is above considered, if any say I wrest Scripture, I appeal to the learned in the Languages, for to them concerneth the decision of the signification of words, who (as I have shewed) testifie with me.

The sixth pillar of Hell is their Arguments and Reasons they bring to prove Hell-torments, which have been considered.

The seventh pillar of Hell is a strong Perswasion that is in men that the believing Hell-torments is a great means to leave sin and to live a holy life; and the not believing Hell-torments is a means to commit all sin with greedinesse, and to live as they list, for the

they say men live as though there were no Hell.

Carnal hearts of men taketh offence of every thing, except the Law of Workes, doing to be saved, the Doctrine of Election, Gods free Grace and Salvation only and alone by Christ, without Workes, *Rom. 4. 6.* is changed to be one of the greatest Doctrines of liberty to sin that ever was, and is by the ignorant made a stumbling-block and rock of offence; and a cause of carelesness in many. *Ludovick* said, if I be saved, I be saved, If I be damned I be damned, the Papists say, if good works save us not, to what purpose shall we doe them: then we may live as we list,

list, if we be appointed to life we shall be saved, though we sin never so much, *if we sin we have an Advocate*, 1 Joh. 2.1. *not any thing can separate us from the love of God*, Rom.8. if we be not appointed to life, we cannot be saved though we should doe never so much good, ye see how this truth is turned to wantonnesse, the Apostle exhorts not to turne this grace of God into wantonness, *Rom.6.1. 15.* the corrupt heart of man is ready to do it, there are many things in *Pauls* Epistles which the ignorant, unlearned (that know not God in Christ) wrest to their own destruction; will any therefore say that the Doctrine of Election and Salvation by Christ alone is not

not a doctrine fit to be taught nor come abroad: if so, the Scriptures must not come abroad.

Moreover, the Doctrine of the Protestant Ministers is charged, not onely to be a Doctrine of liberty to sin, but a blasphemous Doctrine, to teach that the fall and sin of man was decreed, they say is to make God the Author of evil; the Protestant Writers say that the sin of man was determined of God; Dr. *Willet*, *Synops.* pag. 760. he also saith the Protestants hold, that the fall of *Adam* was both foreseen of God and decreed to be, not permitted onely, they alledge *Gen.* 45. 5, 8. *2 Sam.* 24. 1. *Act.* 2. and *Acts* 4. 22, 28. should ungodly lusts,  
*Judg.*

*Judg.* 18. for the creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope, *Rom* 8. 20. Dr. *William Whitaker* against *Campion* the Jesuite saith, now answer me *Campion*, do you think that which any one doth, how wicked soever, is done whether God will or no? if you hold that any thing is done against Gods will, what providence or omnipotency do you leave him? for he that permitteth that to be done which he would by no means have to be done, it is certain, that he is not endued with so great power as that he can forbid that which he would not have done, wherefore you must needs confesse that

that all things that are done,  
 are done by the will of God;  
 and pag. 196. all confess, God  
 could have hindered sin to be  
 if he had so pleased, but he  
 would not hinder it, therefore  
 it was his will it should be,  
 the will of God, and not sin,  
 is the cause of Gods decree,  
 and the being of all things; the  
 will and pleasure of God is  
 the Wombe from whence  
 springerth every work of the  
 Creature, *Rom. 4. 11.* God  
 must first will his Creature  
 to stand or fall before he can  
 do either, *Acts 21. 14. Phil.*  
*2. 13. Prov. 21. 4.* the evil  
 actions of men are not onely  
 foreseen of God, but decreed,  
 saith Mr. *Par* in his grounds  
 of Divinity: we are not saved  
 from sinne, except we have  
 com-

committed sin, therefore sal-  
 vation from sinne is not with-  
 out committing Sinne, saith  
*Fulk*, pag. 121. God willed  
 and decreed his glory and  
 mans happiness; therefore he  
 willed and decreed the means  
 to it: the end and moving  
 cause of his willing sin to be,  
 is for his glory, which cause  
 it was necessary for sin to be;  
 if sinne had not been, how  
 should the goodness of God  
 in giving man eternal life in  
 glory appeared, his love in sen-  
 ding Christ to die? if there  
 had not been sinne, there had  
 been no need of Christs co-  
 ming, nor of his death and  
 righteousness; most of the  
 great works of God in this  
 world and that to come, have  
 dependence or reference to  
 sin;

fin; how should we have lived by Faith, exercised the fruits of the Spirit, or have any happinesse or glory in the world to come, if it had not been for Christ: and Christ had not been, if there had been no sinne: he that willeth the end, willeth those things that are necessarily referred to that end; taking away sin was decreed before the world, therefore the being of sinne was decreed; Christ's death was determined before the world; for the end of Christ was to restore *Adam's* fall; if *Adam* had not fallen, there had been no need of a Christ to restore him: The Saints were chosen to life before the world; choice hath reference to the fall, therefore



fore the fall of Adam was decreed : If the will of man had been the first and chief cause of the being of sin, then the will of man should be the cause of Gods will , and so man shall be the originall cause of the salvation of himself, and so much the cause of it, that without his will it could not have been : and so the determination of God what to do, shall not be from himself, but from the will of man, which is contrary to *Eph. 1. 11.* if man should will sin before God willed it, then shall the will of God depend and wait upon the will of man : as if God should say, If man will sin , then I will will his salvation : and if God should first will to

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send Christ to save man, and leave it to mans will and power whether he shall fall or no, then it was possible for man to stand, and so to frustrate the decree of God: for if man had not sinned, Gods decree of sending Christ had been void and of none effect: Mr. *Perkins* saith, God decreed the fall of *Adam*; if the fall was decreed, if man had power to stand, then he had power to frustrate Gods decree, which no wise man will affirm; and then that saying that *Adam* had power to keep the Law, is without truth; if he had, consider *Ezek. 18.2,3,4. Jer. 3.29,36.* God willeth all things well, he sinneth not, nor can sin, because

because he is under no Law, God commands men to keep the Law, that no man can do; he commands men to think no vain thoughts, and not to sin; we cannot but think some vain thoughts, and in many things we sin all; Christ saith, *No man can come to me except the Father draw him*, John 6. 44, 37. if they be drawn they come; *draw us and we will run after thee*, Cant. 1. 4. if I put sufficient strength to move the earth, motion must needs follow; when men sin they are beguiled, enticed, deceived, drawn away, *they like men have transgressed*, Hos. 6. 7.

We are to distinguish between that which followeth a doctrine in its own nature,

and that which followeth by accident, or rather that a corrupt heart draweth from it, and is not from the nature and working of the doctrine it self; it is strange to consider men are so set upon the Popish principle to be saved for their works, that they count all prophanenesse that crosseth their way; some have burned the Bible; and Doctor *Crisps* book of salvation by Christ alone, Mr. *Archers*, late of *All-hallowes London*, his Treatise of comfort to believers, against their sinnes and sorrow, was burnt by the Hang-man; the same spirit is alive to burn this also; I expect no better from such as are not taught of God; they condemn those things they know

know not, and think they do God service, when they persecute the truth and professors of it.

Take for instance, that the fear of the torments of Hell is no such preserver against sin, is evident; for those that sin with the greatest greediness, the greatest sinners, they do believe there are hell torments; for though they be never so wicked, they hope it doth not belong to them; or they hope to repent and lead new lives, before they die; though they sin for the present they hope to make God amends for all, as an Arminian being drunk said that he was now in the state of damnation, but he said he would be in the state of grace

to morrow, so he comforted himself. The lives of many Heathens that have denyed the resurrection of the body, and therefore did not hold a hell of torment after, have been better then many that seek to escape Hell and get Heaven by their works.

2. If fear of hell were a preserver against sin, then those that are delivered from the fear of hell, that believe they shall be saved, they should sin more then others; but we find the contrary, that none more free from sin then these.

3. Experience teacheth, that the fear of hell, though at first it startleth & frighteth men, yet that is soon over, and is no preserver against sin. I knew

knew one set before him the  
 the torments of Hell to keep  
 him from sin, and finding that  
 would not do, he added vows  
 and curses to keep him from  
 sin. I knew another wished  
 the Devil to take him soul  
 and body, if he did not doe the  
 thing he spake of; and I knew  
 he did it not : another wished  
 he might sink into Hell pre-  
 sently if he did the thing he  
 spake of, yet did do it before  
 he went from the place ; the  
 reason is , because the lusts of  
 men are stronger than the fear  
 of hell, resolutions and curses.

2. Because men are given  
 up to their own hearts lusts;  
 it may be that they may find  
 that liberty to sinne is the  
 greatest misery and bondage  
 in the world , it hath all mi-

fery in it, whether they sinne  
 with more or lesse feare, and  
 could enjoy all the pleasures  
 of sin for a season, they will  
 finde they have made a bad  
 bargain of it. *What fruit had  
 ye of those things whereof ye are  
 now ashamed?* Rom. 6. 21. *If  
 I sin thou markest me,* Job 10.  
 14. *Be sure your sinne will finde  
 you out,* Numbers 32. 23. *In  
 keeping thy commands there is  
 great reward,* Psal. 19. 11. in  
 breaking them a great punish-  
 ment, loss of inward peace  
 and comfort, a guilty accusing  
 conscience, disgrace, afflicti-  
 on, losses, crosses and death;  
*the bloody and deceitful man  
 shall not live out half his dayes,*  
 Psal. 53. 23. *I will curse your  
 blessings,* Mal. 2. 2. see Dent.  
 28.



3. Men sin because they are led captive by the Devil at his will, 2 Tim. 3. 6. & 2. 26. also men sin because they are under the Law; so long as a man is under the law, sin will have dominion over a man, Rom. 6. 14. Sin shall not have dominion over them that are under grace.

4. Men sinne because they have not received power from on high against sinne; untill they receive that power, they cannot but sin, Thou hast led captivity captive, and given gifts for men, Psal. 68. 18. untill Christ by his spirit set the soul at liberty, it is in bondage; and enthralled to base lusts; But if the son shall make you free ye shall be free indeed, Joh. 8. 36. but not till then; see

*Eccles.* 8. 11. the punishment of the Magistrates keeps men from abusing others, more than fear of Hell; men would be exceeding dissolute if under no Discipline of Superiours.

5. Men go to sin for comfort, sweetnesse and satisfaction; but when satisfied, they goe not to sin; to act for life is no love to God, nor self-deniall, nor any spiritualnesse; nor will it do them good, it's not accepted of God, nor will it continue; such so restrained, oft-times do exceed all others in sin, the spirituall soul that lives in the enjoyment of the love of God, needs no such weights to procure its motion; he acts from a new life and principle to the glory of God and good of others; and  
in

in this work and labour of love is more sweetness than is in all the pleasures of sin, which are but for a season.

It is great ignorance for any to think that it is in the power of any man to sinne as much as he will; if this be proved, all Objections are answered; and this the Scripture proves, that without the will of God men cannot do any thing, not so much as go to a City, unlesse God will, *Jam. 4. 13, 15.* God worketh, governeth, and disposeth all things after the counsel of his own will, *Ephesians 1. 11. 1 Ioh. 5. 21. Acts 18. 21. Rom. 9. 18. Who hath resisted his will? Gods will is done, Luke 11. 2. Hebr. 2. 4. Eph. 1. 5. Acts 13. 20. the measure of mens sins are set;*

men.

men cannot do more nor less  
 than their measure, they  
 fill up their measure alway,  
*1 Thes. 2. 13.* it was determined  
 how oft *Peter* should deny  
**Christ**, *Luke 22. 31, 34.* with  
 ver. 61, 64. God saith, if you  
 will believe him, *The wicked  
 shall do wickedly*, *Daniel 12. 10.*  
*they cannot cease from sin*, *2 Pet.*  
*2. 14.* *That which is determined  
 shall be done*, *Dan. 11. 26.* he  
 that restraineth the clouds  
 that they drop not down rain,  
*he made a decree for the raine*,  
*Joh. 28. 26.* and the earth that  
 it bring not forth grass, *Deut.*  
*2. 23.* *He that stilleth the winds  
 and the tempest*, *Psal. 107. 29,*  
*30.* that saith to the waves  
 of the sea, *Hitherto shalt thou  
 come, but no further, and  
 here shall thy proud waves  
 be*

*be stayed, Job 38. 11. he re-*  
*straineth men from doing*  
*their wills when he pleases;*  
*they would go further, but he*  
*restraineth them, Job 18. that*  
*they cannot doe the things*  
*they had appointed to doe;*  
*Genes. 20. 6. & 31. 24. & 35. 5.*  
*& 30. 10. Revelat. 20. 3, 12.*  
*O Lord, I know the way of man*  
*is not in himselfe; it is not in*  
*man that walketh to direct his*  
*steps, Jerem. 10. 23. Psalm 73.*  
*Prov. 4. 12. A mans heart de-*  
*viseth his way, but the Lord di-*  
*recteth his steps, Prov. 16. 9.*  
*The preparation of the heart and*  
*the answer of the tongue is from*  
*the Lord, Prov. 16. 1. The heart*  
*of the King is in the hand of*  
*the Lord, as the rivers of wa-*  
*ters, he turneth it whitherso-*  
*ever he will, Prov. 12. 1. Man*  
*his*

*his dayes are determined, Jo. 7. 1. 14. 5, 14. and the bounds of his habitation, Acts 17. 26. So are his works and fins; surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain, Ps. 76. 10.*

Setting aside the opinions and conjectures of mens devised Fables, I am fully satisfied with the testimony of the word of God ( besides their own testimony, which is sufficient against themselves) with which I see through the thick darkness of the inventions and traditions of men.

Se-

Severall Considerations  
that there is not to be  
a punishment after this  
life that shall never  
end.

1. We doe not finde the  
place of Hell mentioned in a-  
ny of the Six dayes work of  
God; if it be a place, it is a  
created place, and so a part  
of the Creation of God; the  
Whale is mentioned in Scri-  
pture; if there be a place of  
Hell, it is a greater thing, and  
in that it is not found in the  
Creation of God, it is a ground  
to judge that it is of the crea-  
tion of man, a vain imagina-  
tion

tion of man; for their reasons prove it not, nor do they agree amongst themselves of the proof of it, neither where it is nor what it is.

2. *Solomon* [was wiser than all men] 1 *King*. 4. 36. yet he spake not any thing of the torments of Hell, nor of any punishment never to end [he spake from the Cedar to the Hyssop, he spake also of beasts and fowls, of creeping things, and of fishes] v. 33. if he had known of any Hell and torments there, he would have spoken of that also.

3. The Jews [unto whom were committed the Oracles of God] *Rom*. 3. 2. to give unto us, they have delivered

no



no such thing to us, nor do they believe any such thing; for the Hebrew Doctors understand the seventh day of seven thousand yeares, which is in the world to come hee blessed, because in the seven thousand years all souls shall be bound up in the bundle of life in the world to come; *Ainsworth* on Gen. 2. *a Day with the Lord is as a thousand yeares*, 2 Pet. 3. 8. the Jewes say, as the world was made in fix dayes, so it should continue fix thousand yeares, and no more, and that the seventh day is the seven thousand yeares in the world to come, in which all souls shall be blessed: also they say a good man and a bad man died afterwards: one in a vision saw the  
good

good man walking in Gardens among pleasant fountaines of water, but the bad man near a River, and his tongue reaching after water, but could not reach it. *Talm. Jerus. in Chag. fol. 77. Col. 4.* in that these things are received among them for truth, though they be but Jewish Fables, yet by them we see evidently that they do not believe the opinion of a torment after this life never to end; the Jewes and Hebrew Doctors were great searchers of every tittle of Scriptures; and if it had been there to be seen, they or their Prophets should have seen it.

4. The Saints recorded in Scripture did not believe that there was to be a punishment  
for

for any to endure never to end;  
 this appeareth, because when  
 they made a confession of sin;  
 and the punishment due to  
 them for the same, they do  
 not confesse to have deserved  
 any such punishment; they  
 confesse [to us belongs con-  
 fusion of face] *Dan.* 9. 8,  
 11. [its the Lords mercy we  
 are not consumed] *Lam.* 2.  
 22. [thou hast delivered me  
 from death,] *Psal.* 116. 8.  
*2 Chron.* 8. 1, 10.

Nor do we find that they  
 did ever give thanks for any  
 such deliverance, if they had  
 known of any such delive-  
 rance, it could not but appear  
 the greatest deliverance any  
 could enjoy, and that it did  
 require the greatest acknow-  
 ledgment

ledgement and thankfulnesse ; nor doth it appear that ever they did pray for , or expresse any desire of any such deliverance ; in that they expresse neither, it is a ground to judge that they knew of no such punishment ; and if there had been any such deliverance , they should have known it , it should not have been hid from them ; they admired the deliverance of saving their lives from death, as the greatest deliverance , Ezek. 9.13, 14. [the kindness of the Lord not to die] 1 Sam. 20. 14.

Do you believe that if *Moses* and *Paul* had believed that there was so great and exceeding torment without end, that in the least they would have

have wished or desired [to be rased out of the book of life] Exod. 32.33. and [to be separated from Christ] Rom. 9.3. to endure the said torment without end? I do not believe that they were willing so to suffer.

5. Christ when on earth, spake of the destruction of *Jerusalem* which was to come, and wept because they were to suffer that, Luk. 19.42,44. he would much more have spoken of a punishment never to end, and wept for them that should suffer that, if there had been any punishment for any to endure.

6. Because when God doth warn any from sin, from the consideration of punishment, there is no mention of  
any

any punishments but of those in this life. See 1 Cor. 10. 1. to 11. [they shall die of grievous deaths] Jer. 6. 4. 2. Chro. 19. 10. 1 Cor. 4. 14. death threatned, Ezek. 3. 18, 19. & 33. 3. to 14. Titus 3. 10, 11. [confounded that serve Graven Images] Psal. 98. a punishment in this life, Jerem. 9. 19. death for Idolatry, Jer. 44. 7. the punishment of Idolatry set for an example, 2 Pet. 2. 6. [be instructed, lest my soule depart from thee, & I make thee desolate, because of thy sins] Mich. 6. 13. see Jer. 9. 11. [abomination that makes desolate] Dan. 3. 20. [he turned the Cities of *Sodom* and *Gomorrah* into ashes, condemned the with an overthrow, making them an example] 2 Pet. 2. 5, 6, 7.

6, 7. he that threatned death, would have threatned a punishment never to end if there had been such a punishment to be inflicted upon any.

7. Because Gods punishment of sinne is not of so large an extent as his mercy, for his punishing of sinne is but [to the third and fourth Generation] Deut. 7. 9. [thy mercy is great above the Heavens, and thy truth unto the skies] Psal. 108. 4. by Truth in this place understand the punishing of sinne, because the word *Mercy* is put in opposition, which lieth in forgiving sinne; the Heavens are far above the Skies. Astronomers say the clouds and skies are not above fifty miles above the earth; but the Heavens are above a hundred and sixteen milli-

ons of miles above the skies,  
 but the mercy-seat above ]  
 Exod. 25. 21. his name is his  
 glory, [ his glory above the  
 Heavens ] Psal. 8. 1. Why is it  
 said he punisheth the iniquity  
 of the father upon the children  
 to the third and fourth Gene-  
 ration, and not to the tenth  
 and twentieth Generation, but  
 to declare that his justice is  
 satisfied therewith, and requi-  
 reth not a further punishment?  
 God doth punish sin in the sin-  
 ner, and upon his children, to  
 the third and fourth Generati-  
 on, but because there is not to  
 be a punishment after this life  
 never to end. 8. Because death  
 and the fear of it is called the  
 [terror of God] Gen. 35. 3. [the  
 King of terrors] Job 18. 11, 14.  
 therefore death is the great-  
 est



est punishment and most terrible; but if there were to be a punishment never to end, not death, but that were the King of terrors; for death is not terrible at all in comparison of that. 9. Because sin is punished in this life to the full; if you will believe God, he saith, [according to their works and doings I punished them *Ezek.* 36.18. *Hos.* 12.2. & 13.11. *Jer.* 50.25. & 56.18. *Jer.* 9. 9, 11. *Job* 20.28. [every transgression received a just recompence of reward] *Heb.* 2.2. would ye have it to be punished to the full in this life, and after in the world to come with a punishment never to end? that sin is punished in this life, see *Isa.* 65. 3, to 16. *Deut.* 10.17, 18. *Mich.* 6. 10. *Hag.* 1. 6. *Lamen.* 4. 6. He punish the World for  
G their

their iniquity, they shall fall by the sword, Isa. 13. 11, 15, to 22. outward calamity & death, the punishment of sin, Lam. 3. 39. 1 Pet. 2. 14. [ recompence their sin to the ful ] Jer. 16. 18. for the violence of the sin of man when all flesh had corrupted his way, God saith, [ I will destroy them with the earth; a flood of water to destroy all flesh ] Gen. 6. 11. 12. 17, to punish sin twice, is as disagreeable to justice, as to receive the payment of one debt twice.

10. Because there is not a worse thing then the dregs of Gods fury, anger, and wrath; and these are poured out in this life; God doth not onely begin to punish sin in this life, but also finish it in this life; for it is said, He  
 101      pon

poured out all his Fierce Anger,  
 he cast upon them the Fierceness  
 of his anger, wrath and indig-  
 nation, Psal. 78. 49. (Death)  
 so it was poured out, Esa. 42.  
 8. Ezek. 19. 22. Accomplished  
 my fury, Eze 8. 7. 8. it consumed  
 them, Ezek. 43. 18. for yet a  
 very little while and mine in-  
 dignation and anger shall cease  
 in their destruction, Jer. 10. 25.  
 Wrath past, Job 14. 13. taken  
 away all, Psal. 85. 3. he hath  
 poured out all his Anger, Lam.  
 4. 10, 11. Zeph. 3:3. the pu-  
 nishment of their iniquity is Ac-  
 complished, Lam. 4. 22. Ezek. 5.  
 13. & 7. 8. & 20. 21. the dregs  
 of the cup of my fury accomplish-  
 ed, Ezek. 13. 14, 15. therefore  
 there is no continuance of it  
 after this life; for when A-  
 ohan was dead, it is said the

Lord turned from the fierceness of his anger, *Jos. 6. 26.* but if that they say were true, his death was but the beginning of the Lords fierce anger. *Many infallible proofs that there is not to be a punishment after this life never to end.*

*Proof I.* Because the Scriptures hold forth no such thing, as hath been shewed; we ought not to presume above that which is written; Revealed things belong to us, *Deu. 29. 29*

*Proof II.* Their opinion of a punishment never to end, is contrary to the word of God, in that it doth maintain that the wicked shall have eternal life: if man was to live for ever, why was the flaming sword set to keep the way of the Tree of Life? *Gen. 3. 24.*

Lest he put forth his hand, and  
 take of the Tree of Life and  
 live for ever: No eternal life  
 came by the first *Adam*, eter-  
 nal life came by *Jesus Christ*,  
 who is the Tree of Life, eter-  
 nal Life promised and given by  
*Jesus Christ*, eternal life by  
*Jesus Christ*, *Rom. 5. 21.* and  
 [He that eateth of this bread  
 shall live for ever.] *Joh. 6. 58.*  
 [Because I live ye shall live al-  
 so,] *Iohn 14. 19.* God sent his  
 Son that we might live through him,  
*1 Joh. 4. 9.* onely believers have  
 eternal life, he that believeth on the  
 Son hath eternal life, he that bel-  
 veth not the Son shall not see life,  
*Joh. 3. 36.* whosoever believeth shall  
 not perish, but have everlasting life,  
*1 Jo. 3. 14. 15* I give unto them eter-  
 nal life, & they shall never perish *Jo.*  
*10. 28.* they that abide not for ever,  
*1 Joh. 2. 17.* [if ye live after the

ye shall die *Romans* 8. 13.  
 [him will God destroy] in the  
 Greek it is corrupt, *1 Cor.* 3.  
 17. the preaching of the  
 Crosse is to them that perish  
 foolishness *2 Thessalon.* 2. 10.  
 utterly perish *2 Peter* 2. 14.  
*Luke* 11. 3. [to their own de-  
 struction] *2 Pet.* 3. 16. [abideth  
 in death] *Rom* 6. 21, 23. [they  
 shall be destroyed for ever]  
*Psal.* 99. 7. *Joh* 4. 20, if they  
 perish and have not eternall  
 life, then they cannot live for  
 ever: God said, *Gen.* 2. 17.  
 [if thou eatest thou shalt  
 surely die] but the Serpent  
 said (*Gen.* 3. 4.) [ye shall not  
 die;] so the Serpent, which is  
 the Devil, hath taught men  
 to say as the Serpent said,  
 Now they have eaten they  
 shall not die, but shall live for  
 ever,

ever, and never die, which is to say, God is the lyar, and that which the Devill said is truth: the Word saith, *Him will God destroy*, Math. 21. 41. 1 Cor. 3. 17. & 6. 13. *they shall be destroyed*, 2 Pet. 2. 12. *Swift destruction, their end is destruction*, Phil. 3. 13. their opinion saith they shall never be destroyed, die, nor end, which is no destruction: The Word saith, (the last enemy is death,) 1 Cor. 15. 26. Their Opinion saith, that is not the last, there is an after that is much worse, never to end: it saith Gods anger is for ever, he will never turn from it, contrary to Jer. 3. 12. Psal. 50. 5. & 89. 5. & 78. 18. Mr. Bolton saith, *they shal suffer so long as God is God*: if so, then they have eternall

life(though in misery)whereas  
 the Scripture doth not declare  
 eternall life to be for all men,  
*Joh. 6. 45, 47. Promised us eter-*  
*nal life, 1 Joh. 2. 17, 25. I give*  
*unto them eternal life to as many*  
*as thou hast given him, Joh. 17.*  
*2, 3. in hope of eternal life, Jo. 3.*  
*15. As many as were ordained to*  
*eternal life believed, Act. 13. 48.*  
*they that have done good unto the*  
*resurrection of life, Joh. 5. 29. If*  
 it be granted that the wicked  
 have not eternall life, as hath  
 been proved, it wil follow, that  
 they cannot suffer for ever so  
 long as God is God ; and  
 therefore all their building of  
 a punishment never to end  
 falls, grant the first, and the  
 later must needs follow.  
 If *Adam* had not sinned, he  
 should have died ; this is pro-  
 ved,



ved, first, because *Adam* in his creation had a naturall body, 1 *Cor.* 15. 44. that which is naturall is not eternal, v. 46. (he was of the earth earthly) 57, 48. therefore mortall and corruptible, 53, 54.

Secondly, Man in his first being was corporall and visible to be seen, things seen are not eternall. Mr. *Bolton* saith, if *Adam* had stood, he could not have conveyed to us a body immortall or not dying, in his Treatise of Heaven, page 131. *Basil* saith, if God had given *Adam* an immutable and unchangeable nature, he had created a God and not a Man: *Augustine* in his Book of *Confessions* saith, because the Lord created man of nothing, therefore he left in man

a possibility to return into nothing, if he obeyed not the will of his maker.

Thirdly, Man in innocency needed food, &c. that which depends upon mutable and earthly things, is earthly and mutable; we see it in all other creatures that live upon perishing things, at last perish; and herein man by the first *Adam* hath no preeminence above a beast: Heaven and Earth were created, therefore had a beginning; and although they have a much longer life than man, are to have an end, [Heaven and earth shall be dissolved]

2 Pet. 3. 12.

If *Adam* had not died (Rom. 5. 12.) he should have continued in this world, he should  
not

not have gone to the world to come; therefore by his fall he lost no happinesse nor eternall life in that world; for he could not by that fall lose more than he had, and was to have; death is according to nature, but to attain immortality is above nature. *Adam* being earth and from the earth, his enjoyment, life, and loss, and punishment, must of necessity be earthly; how cometh he then by his fall to be capable of a punishment never to end, unless by his fall he could purchase eternall life; which none will affirm eternall life cannot be by the first man, much less by Sin.

I deny not but the wages of sin is death, Rom. 6. 23; there is a difference to be put between

tween a naturall death and a  
 judiciall death ; the first is  
 from nature, the second is  
 from sinne, if the common  
 death that all die, *Hebr. 9.27.*  
 were the punishment of sin,  
 as most men think, then  
 Christ by freeing his from  
 the punishment of sin, by bea-  
 ring death for them, of neces-  
 sity he must free them from  
 dying a naturall death ; but  
 Christ freeth not his from a  
 natural death, yet freeth them  
 from the punishment of sin ;  
 therefore to die the common  
 death is no part of the punish-  
 ment of sinne : for where  
 sin is satisfied, or pardoned,  
 or forgiven, the punishment is  
 not inflicted ; if it be, how is  
 it forgiven ? even men when  
 they pardon inflict not the  
 pu-

punishment ; all confess, some  
 mens sins are pardoned, how  
 then cometh it to passe that  
 they die for sin, whose sin is  
 pardoned? [He that keepeth  
 my saying shall not see death]  
*John* 15. 21. is not to be re-  
 ferred to a naturall death, but  
 to perish, a judiciall death,  
*John* 3. 16. the Scripture de-  
 clares that there shall be a Re-  
 surrection of the dead, the  
 just and unjust, *Acts* 24. 15.  
 the unjust would enter into  
 life, but shall not, *John* 5. 20.  
 [Unto whom I swore in my  
 wrath, that they should not  
 enter into my rest] *Psalme* 94.  
 11. *Hebrews* 4. 7. [and your  
 selves thrust out] *Luke* 13.  
 28. when they rise to judge-  
 ment at the last day, they shall  
 be consumed with the earth  
 by

by fire, that's their end; so that not to enter, to be thrust out, the second death, and to perish, is one thing, if they live for ever, and have eternal life, how do they perish? and how is the end of those things death? *Rom. 6. 21.* if there be no end, to be carnally minded is death, *Rom. 8. 6.* how is this true if they live for ever, and not die?

Sin being a transgression of the Law is a legall sin, and so is to have a legall punishment: for some sins is death, *Rom. 6. 23.* inflicted by God, as *Gen. 38. 9, 10.* and by man; a legall death is not from nature, but from sin, and is a second death; if a man for murder be put to death, in dying he dieth the first and  
 se-

second death, for in dying he dieth a naturall death, and a judiciall death: this later is a second death, in that it is not from nature, but from sin.

Men put the stresse of the punishment of sinne upon the second death, but what that second death is they cannot agree among themselves; the Ministers in their late Annotations on the Bible on *Revel.* 20. 9. (on such the second death hath no power) interpret it not to be destroyed by Antichrist, nor by the Turk, v. 9. so then according to their interpretation it is not a punishment never to end. Mr. *Perkins* saith the second death is a totall separation from God; if so, it is not a punishment without end, and in that

God

God is every where, *Psal. 139.*  
7, 8. if they be any where,  
how are they absent from  
God?

If the second death be a  
death, it is not a life of mis-  
ery never to end; that is not  
a death, unless eternall life be  
a death; they confess eternall  
life in misery is worse than  
death; if so, then it is not a  
death, but another thing.

The first death is the de-  
struction of the body, a sepa-  
ration of soul and body; the  
second death must be like it;  
the second death is an image  
of the first, else how is it a  
death, and a second death?  
the second *Adam* being man,  
was an image of the first;  
the Scripture saith, *the second  
death is like the first*, Luke 6. 1.

the



the second is like to it, *Matth.* 22.39. Therefore as the first death, so the second is a separation of soul and body, else how is it a death or a second death?

*Reuben* by going into his fathers bed, deserved a judicial legal death, but did not die for it, *Gen.* 49. 3, 4. & 35.22. 1 *Chron.* 5. 1. (let *Reuben* live and not die) *Deut.* 33. 6. a judicial or second death: the Jewes *Onkelos* read *Deut.* 33. 6. (let *Reuben* live, and not die the second death) and *Jonathan* on *Isa.* 65. 6. (I will deliver their carcases to the second death) *vers.* 17. (the Lord will slay them with the second death) by which it appears, the Jewes count the second death is to be flaine;  
and

and if so, it is not a life of misery never to end as some say; the book of the *Revelation* speaks of the second death; *Doctor Featly* and *Dr. Lightfoot*, and others say, that book treats of the Church and things done in this world; and if so, then the second death is a punishment of this life, they also interpret Heaven in that book to be the Church, and the late *Annotat. Bible*, and *Mr. Brightman* and others on *Apoc. 20. 10.* say, that the Devil in that place is the great Turk. . . .

It is their opinion that say the wages of sin is not death, they say it is a life of misery never to end, which is worse and more than death; therefore their opinion is contrary

to the word that saith it is death, filled with all unrighteousnesse, haters of God, despitefull, proud, inventers of evill things, they that commit such things are worthy of death, *Rom. 1. 31, 32.* these are great sinners, yet the word saith not that they are worthy of more then death; and therefore why should any say they are worthy of more then death? and if the end of these things are death, *Rom. 6. 21.* therefore there is not any thing to come after death, *2 Kings 7. 4.* the soul that sinneth shall die. *Ezek. 18. 14. 26.* that is all that sin doth bring forth. God in giving his Law did express the punishment of the breach of it, saying, in the day that thou

thou eatest of that tree thou shalt surely die, *Gen.* 2. 17. dying thou shalt do, that is, naturally and judicially, not touch it lest ye die, *Gen.* 3. 3. to bear iniquity is to dye for it, *Levit.* 22. 9. *Numb.* 18. 22. that one man dye for the people, *Joh.* 18. 14. the body is dead because of sin, *Rom.* 8. 10. he that is dead is freed from sin, *Rom.* 6. 7. neither sin nor punishment hath any thing to do with a dead man; this iniquity shall not be purged from ye till ye dye, then it is purged from them, if this iniquity be purged from you till ye dye, we learn that death acquitteth, *Talm. Fenus. Sanched.* fol. 27. *Col.* 3.

After man had sinned, God  
ex-

expounded the punishment of the breach of his Law, *Gen.* 3. 14. to verse 20. it is evident that the punishment of the old Serpent the Devill, and of the woman and of the man for their sin, are onely punishments of this life; there is not the least word of any punishment after this life, much lesse of a punishment never to end; so that by that which is said we may judge of that *Mr. Bolton* and others say, of being everlastingly in a red hot scorching fire, depriv'd of al possibility of dying, or of being ever consumed in torment eternally; they say the fire of hell burneth far hotter then ten thousand rivers of brimstone; how know they it, seeing they never felt it,

it, nor they that told you  
 so: three drops of brim-  
 stone will make one so full of  
 torment that one cannot for-  
 bear roaring out for pain,  
 yet it must be born so long  
 as God is God. O eternity,  
 eternity, eternity! if so, they  
 shall have eternall life, which  
 is contrary to the Scripture,  
 as hath been shewed, and is  
 therefore to be rejected; also  
 they say that the soul of the  
 wicked goes immediately at  
 death to hell to the Devils,  
 contrary to *Eccles.* 3. 21. & 12.  
 7. *Gen.* 2. 7. *Heb.* 12. 9. *Ezek.*  
 43. 13, 14, 15. *Zach.* 12. 1. if  
 the Devils are in hell in tor-  
 ment as they commonly and  
 vainly imagine; hell is in the  
 wicked; the devils evil spirits  
 are there and rule there in  
 the

the children of disobedience,  
*Eph.* 2. 2. *1 Pet.* 5. 8. *Math.*  
 8. 28. *Jud.* 14. *Math.* 25. 29.  
 30, 31.

*Adam* in innocency being a  
 naturall man, he had the Law  
 of nature written in his heart;  
 the breach of that naturall  
 Law caused a temporall curse  
 and punishment, and not any  
 eternall; they that think eter-  
 nall life is to be had for our  
 works, our well doing, are  
 prone to think eternall life  
 may be lost for our not well  
 doing; but the way of the  
 Gospel places not eternal life  
 and eternall death in misery  
 upon our doing, *Rom.* 4. 2,  
 3, 4, 5. Also the Scripture  
 speaketh not of an eternall  
 death, and therefore there is  
 no such thing.

*Proof*

*Proof III.* Their opinion of a punishment after this life never to end, makes not sin, but Christ to be the cause of their so suffering: this is evident; because if Christ had not come, there had been no Resurrection, and if no Resurrection there could be no suffering of any torment after this life: for if no resurrection they should have perished, in the grave there had been their end, [If Christ be not risen, they which are fallen asleep are perished] 1 Cor. 15. 17, 18, that the Resurrection came by Jesus Christ is also evident; for Christ saith, [I am the Resurrection] Joh. 11. 75. by man, that is, Christ came the Resurrection, ver. 21. [Therefore it is called the Resur-



## Resurrection of Jesus Christ]

1 *Pet.* 3. 21. [His Resurrection] *Romans* 6. 5. *Philippians* 3. 16. 1 *Pet.* 1. 21. Christ is called the first-fruits, because he first rose from the dead, after him others; if Christ had not risen, no man should ever have risen from the dead, therefore it is said [They came out of their graves after his Resurrection] *Matthew* 27. 5. and in that Christ is the Resurrection and the cause of it, in that it came by him, sure none will deny, that if there had been no Resurrection from the dead, there could be no suffering after death, so long as God is God, therefore it followes, if any shall so suffer, Christ is the cause of it; for without him they could

H

not

not have lived for ever, and therefore not suffer for ever; and is it not very hard and unreasonable, and contrary to the word to charge Christ to be the cause of their so suffering? seeing Christ came [in love to the world] *John* 16. 36. [to save, not to destroy] *Luke* 9. 59. & 19. 10. not to make any miserable, [he came to save sinners] *1 Tim.* 1. 15. *Lu.* 4. 18. [he rose again for our satisfaction;] therefore, if none can so suffer unless Christ be the cause of it, there is no such punishment for any to endure never to end.

*Proof* I V. The Scriptures declare what Christ came to do, namely, to deliver us from the hand of our enemies, *Luke*

1.74 [to rase death for every man] *Hebrews 2.9.* See *Lu. 4. 18.* [the last enemy is death, he abolished death] *2 Tim. 1.* so he hath promised deliverance from death and grave; I wil redeem thee from death, *Hos. a 13. 14.* that keeps my sayings shall not see death, *John 8. 51, 52.* O death where is thy Sting? O grave where is thy Victory? *1 Cor. 15. 55.* I will ransom thee from the power of the grave; he saith not from the torments of hell, nor from the punishment never to end: O death I will be thy plagues, O grave I will be thy destruction, *Hos. 13. 4.* so that if there be a punishment after death and grave, there is no mention of Christs delivering us from that; and

in that the Scripture saith  
 [He is able to save from death]  
*Hebrewes* 5. 7. is as much  
 as to say, salvation from  
 death is sufficient, and that  
 there is no farther thing to  
 be delivered from than death  
 and grave, if there were de-  
 liverance from them had not  
 been satisfactory, because not  
 sufficient; for if there is to  
 be a punishment after death,  
 who shall deliver us from  
 that? Christ delivereth from  
 death and grave, no further  
 deliverance from any thing is  
 mentioned: therefore he  
 hath not delivered his from  
 more, and therefore there is  
 no further thing to be deli-  
 vered from; so that ye may  
 see that their opinion makes  
 void Christs suffering, and  
 the

the Saints comfort; for if a punishment for ever be due to man for sinne, Christ must for ever suffer that torment to free us from it, or we must suffer it; the Protestant Writers confess, that the way and means that Christ freeth us from the punishment of sin, is by his suffering that punishment we were to suffer: to this the Scriptures agree, *Galatians* 3. 13. *Isaiah* 53. 4, 5, 6, 7. so that if Christ our surety hath not suffered the said torments for ever, then hath not Christ suffered enough; namely, that which we were to suffer, and so not delivered us from the said punishment. That Jesus Christ hath not so suffered is evident, and confessed by the

Protestant Writers; some of the Protestants say the reprobates in Hell suffer the want of the vision or sight of God for ever, finall rejection.

2. They shall be perplexed with the horror of a guilty Conscience. 3. Deprived of the gifts of the holy Spirit.

4. Instead of Vertues, they

are defiled with Wickednesse, Indignation, Desperation; Christ suffered none of these, saith *Willeys Synopsis*,

pag. 1010. far be it from us so to conceive, p. 1014. also they

say in Hell is inward and outward darknesse. 2. A lake of

Fire and Brimstone. 3. Fire

unquenchable. 4. Worm and

prick of Conscience. 5. Ma-

lediction. 6. Desperation, se-

cond death; Christ suffered

none

none of these, therefore Christ  
 suffered not the torments  
 of Hell to be ever, in these in  
 that place, they will not say  
 Christ is now in; if Christ  
 had suffered the pains of the  
 damned, yet unlesse he suffer  
 them without end, Christ suf-  
 fered not the punishment of  
 the damned in Hell, which  
 they say we were to suffer;  
 also they say, they suffer not  
 those torments without sinne  
 and desperation; will any  
 say Christ so suffered also?  
 they say in Hell they shall see  
 the story of their sins before  
 their eyes, the wrath of God  
 lying upon them for their  
 finnes, cruell indignation, hor-  
 rible outcries, blasphemies,  
 fretting for horrible tor-  
 ments, endlesse pains, without

all hope or comfort; who dare say Christ suffered any of these? some that are for the torments of Hell, confess that it stands not with the dignity and worthiness of Christs person, nor with the holinesse of his nature, nor the dignity of his office to suffer in that locall place eternally: finall rejection with desperation, with the worm of conscience, agreeth not to the holiness of his person; finall rejection Christ suffered not, nor eternall flames, nor the second death: for Christ to suffer these, were to destroy the work of our Redemption; Christ could not be subject to destruction. *Willet. Synops. p. 1009.* Christ suffered none of these punishments, therefore



fore he suffered not the torments of Hell. *Christ was heard in that he feared.* Christ did not fear the torments of Hell, therefore he did not partake with us, nor deliver us from them. Christ did not deliver us from any thing which he suffered not; eternal fire in Hell: he suffered not: nor are the pains of this life the paines of Hell therefore if there be any such Hell or punishment, Christ suffered it not, and therefore we must suffer it; see ye not whither this their Doctrine tends? to overthrow the sufficiency of Christs suffering and our comfort, in leaving us to suffer the said torments our selves. *Christ leaving his suffering an example, if we suffer with him, &c.* Rom.

8. 17. Must we suffer the  
 torments of Hell? I believe  
 Christ hath borne the whole  
 punishment of sinne; in it I am  
 satisfied, and desire no more;  
 but how Christ suffered the  
 torments of Hell, I nor them-  
 selves see not: they say  
 Christ being God, made an  
 infinite satisfaction, paying  
 at once upon the Crosse, that  
 which we should have been  
 ever a paying: I grant Christ  
 is God; but the Godhead  
 did not, nor could not suffer;  
 if the Godhead of Christ  
 was to make satisfaction to  
 God, is to say, God satisfieth  
 God; and if Christ as God  
 was to make satisfaction, to  
 what purpose was Christ to  
 be made man and die? if ye  
 say Christ was to make satis-  
 faction

faction in both, his Godhead  
 and Manhood: doth the  
 Godhead need the help of  
 the Manhood to make satisf-  
 faction? It is not proper to  
 say God was to be satisfied:  
 for he was never unsatisfied;  
 God is perfect, infinite, hap-  
 py, unchangeable; how is he  
 so, if he were ever unsatisfi-  
 ed? to say God is, or ever  
 was unsatisfied, is in effect to  
 deny the being of God, to  
 say he is not happy; for satisf-  
 action and content belong to  
 happiness; where there is no  
 satisfaction, there is no con-  
 tent, because no perfection:  
 God is one to us, there is but one  
 God; God was in Christ recon-  
 ciling the world to himselfe,  
 2 Cor. 5. 19. that is, Father,  
 Word and Spirit, God is one;  
 not

not one Divine Nature in Christ satisfying, and another in the Father satisfied, but the Father in the Son, *God in Christ*: the essence of God is one and the same, *reconciling the world to himselfe*; God was never unreconciled to the world: its onely man that is at enmity and unreconciled, therefore it is said, *he reconciled them to him*; the change is in the Creature, not in God, *Mal. 3. 6.* if the Manhood of Christ was to make satisfaction to God, how can man that is finite, satisfy that which is infinite, unlesse you will affirm the Godhead of Christ did suffer? there was not any thing to suffer, but the Manhood of Christ; can the suffering of man satisfy God?

man is finite, so is all he doth ,  
*sin is a transgression of the Law,*  
 sin is a disorder of the Crea-  
 tures first and chiefe being,  
 which stands in righteousness,  
 and is an eclipse of the glory  
 of man. Sinne is a defect  
 and discovery of the weak-  
 nesse and mutability of the  
 reasonable Creature ; sin can-  
 not impeach God : *If thou*  
*sinnest, what doest thou against*  
*him ? or if thy righteousness be*  
*multiplied, what doest thou un-*  
*to him ? if thou be righteous, what*  
*givest thou unto him , or what*  
*receiveth he at thy hand ? thy*  
*wickedness may hurt a man as*  
*thou art, and thy righteousness*  
*profit the Son of Man, Job 34.*  
*6, 7, 8. God hath all satisfac-*  
 tion in and from himself, not  
 from any thing without or  
 be-

besides himself; God gave not a Law to himselfe to satisfie, but to man; the Law belongs onely to the humane nature, therefore Christ was a man: *He took on him the form of a servant, and became obedient to death, the death of the Crosse,* Phil. 2. 7, 8. *a body,* Heb. 10. 10. obedience belongs to the humane will; *The man Christ made a curse for us; hee was bruised for our iniquities; and with his stripes we are healed,* Isa. 53. 5, 10. *it was blood that washed away our sinnes,* Rev. 1. 5. therefore it is said, *By the obedience of one [man] we are made righteous,* Rom. 5. 10. the word faith, not by the obedience of God, nor of God-Man, God is satisfied; but by the obedience of one man we are made

made righteous, the man Christ  
 Iesus, 1 Tim. 2. 5. the wor-  
 thinesse of Christs person did  
 not abolish the equity of the  
 Law of God, and exempt him  
 from suffering that he *ought*  
 to suffer, Luke 24. 25. Some  
 say the suffering of Christ  
 was infinite, but the Word  
 saith not so; the punishment  
 of sin is death, he *tasted death*,  
 he died for us; it is no infi-  
 nite thing to die: they re-  
 ply, the sin of man is infinite,  
 because against an infinite  
 God; to say sin is infinite, in  
 a strict sense, is to attribute  
 too much to siane, and too lit-  
 tle to God, to give that to  
 sin which is proper to God;  
 to equall sin with God, is in  
 effect to deny the being of  
 God,

God, because there can bee but one infinite; also to say sin is infinite, is to make all sin alike equal: for there is no degrees in that which is infinite; sin not being infinite, needs not an infinite satisfaction: they say infinite Majesty offended, infinite punishment imposed: but it's but their say so, because it is without and besides the Word of God: the punishment of sinne is not to be taken from the infinitenesse of God, but from the penalty expressed in his Law for the breach of it, which is death, *Genesis 3.3.*

Proof V. The word faith, Gods fury is like fire; in the fire of his jealousie he shall make a speedy riddance of all them in  
the



*the day of the Lords wrath*, Ezek. 1. 18. but to continue in torment for ever, is no speedy riddance: therefore there is no such punishment to be: the pouring out of the fiery anger of the Lord, is *a day*; Zeph. 1. 15, 18. Rom. 6. 17. Ezek. 13. 14. & 22. 22. James 2. 21. Isa. 13. 9, 13. *the day of the Lord is at hand*, Deut. 33. 34, 35. Job. 20. 28. a punishment never to end, no way agrees to *a day*: therefore there is no such punishment to be.

*Proof VI.* The opinion of the torments of Hell never to end, hath and doth daily cause much sin: For,

First, it causeth feare: *feare hath punishment*, 1 John 4. 8. *He that feareth is not perfect*  
in

*in love, 1 Joh. 4. 18. a servile  
and a slavish fear is sin.*

*2. It causeth many evil and  
hard thoughts of God.*

*3. Fear troubleth the  
hearts of many of the Lords  
people, and makes them sad  
with their eyes; this God  
complains of, Ezek. 13. 22.*

*th. & lies cause them to erre, af-  
ter which their Fathers walked,*

*Amos 2. 4. Christ saith, let not  
your hearts be troubled, Joh. 14.*

*1. the fear of hell doth greatly  
trouble the hearts of many; it*

*is Gods will to comfort the  
sad, to releafe those that are*

*bound, Isa: 61. 1, 2, 3, 4. & 40.*

*3, 9. a word fitly spoken, is like  
apples of Gold in pictures in Sil-*

*ver, Prov. 25. 11.*

*4. Fear distracts, and  
greatly discourageth the soul,  
hin-*

hinders faith, that which  
freeth the soul from fear, fits  
the soul to serve God *without*  
fear, in holinesse and righteouf-  
nesse, all the dayes of our liues.  
Luk. 1. 74.

5. Fear unfits and disableth  
the soul to every good work  
to God or man; fear unfits  
for any outward occasion;  
fear is a weight that depresses  
the soul, and makes it weak;  
it straiteneth the heart, but  
hope comforteth and enlarg-  
eth it.

6. The opinion of hell tor-  
ments, provokes the soul to  
envy and unbelief, and hin-  
ders subjection to God; if the  
soul apprehends it self lyable  
to so great and everlasting  
punishment, it cannot sube-  
mit to God (nor be quiet.)

This

This caused *Francis Spira* to wish hee were above God: the light of this truth causeth the soul lesse to sinne, and lesse to be troubled, to have lesse hard thoughts of God, and lesse to fret against the Lord.

7. Their opinion causes an exceeding and unreasonable trouble of minde and melancholy; such trouble is sinne, John 13. 1. [a merry heart doth good, Prov. 17. 22.] the knowledge of the truth herein easeth the fearful mind, and causes, as it were, a Heaven upon Earth.

8. Their opinion hath caused many to murder themselves in taking away their own lives by poyson, stabbing, drowning, hanging, strangling

gling and shooting themselves, casting themselves out of windows, and from high places to break their necks, and by other deaths, that they might not live to encrease their sin, and encrease their torments in Hell.

9. Their opinion provoketh to the greatest sins, as despair: also to the wickednesse that the world lieth in, namely, working for life, to do duties to escape Hell and get Heaven, which is to *tread under foot the blood of Christ as an unholy thing*, Heb. 10. 29. in seeking to be justified by the law of works, and not alone by the perfect righteousness of Jesus Christ, Rev. 1. 5. Jer. 23. 6. Heb. 10. 10, 14.

10. Freedome from feare  
causeth

causeth love; love causeth service; *the love of Christ constraineth*; it tends to the comfort of many that through weakness of faith give way to Satans temptations; to fear the torments of Hell causeth a feeble mind; *comfort the feeble mind*, 1 Thes. 5. 14. its a comfort to many whose children and friends die and leave no testimony of their conversion; the fear that they are to suffer so great and endlesse torment hath greatly sadden and troubled the heart of many a parent and friend.

*Proof VII.* The Reason that God gives, that *he will not contend for ever, nor be almayes wroth: for the spirit would faile before me, and the*  
souls

souls I have made, *I/4. 57. 16.* man is not able to dwell with everlasting burning, *I/4. 23. 14.* to be in so great a torment as they speak of without end, ease, and refreshment, the spirit must needs fail (a small thing will make the spirit fail) if so, then the reason is the same against the being of a punishment never to end.

*Proof 8.* It is not agreeable to the God of nature, to go contrary to the law of nature, that he hath written in mankind; there is planted in man an universal love to man, especially to their Off-spring, be they obedient or disobedient; what bowels of love is there in Parents to their Off-spring, when

when in misery, and to others in misery and want? sure no man doth desire any man nor creature to indure the torment they speak of one year, much less their own of-spring; how then may I, or can I, think so of God, to be lesse pittifull, lesse mercifull then cruell man (*Jer.* 50. 24. and 6. 23. *Hos.* 4. 1.) to his Offspring? we are all his Offspring, *Acts* 17. 28. sure God exceeds man in goodnesse; if we which are evill know how to give good things to your children, how much more shall your heavenly Father give good things to them that aske him? *Math.* 7. 8, 9, 10, 11. thou Lord art good and doest good, *Psal.* 119. 68. *Math.* 5. 45. though they



they were evil, and did evil,  
 God did good and gave rain,  
*Act.* 14.17. They say the fire,  
*Dan.* 3.21. is nothing to Hell,  
 and that the greatest torment  
 man can devise, is scarce a sha-  
 dow to that in hell, by which  
 they declare God to be more  
 cruel than man.

*Proof IX.* If man had deser-  
 ved so great punishment,  
 why may not God shew that  
 mercy as not to inflict it, as  
 well as to let his Sun to shine,  
 and his rain to fall on them  
 that no way deserve it, see-  
 ing he could (if he so plea-  
 sed) hinder it? we do see men  
 shew more kindnesse to a re-  
 bellious and disobedient child  
 then he deserveth; may not  
 God do the same, so much

as God is greater than man, so much greater is his mercy, love and goodnesse, than that in man, yea than that that is or ever was in all men; all that came from him, and all is but the least drop to that great sea and ocean of mercy and love that is in him; how little a portion is heard of him? *Job 24.14.* All nations before him are as nothing, and they are counted to him lesse than nothing, vanity, *Isaiah 40.12, 15, 17, 22.* O how great is he that hangeth the earth upon nothing! *Job 24.7.* he can and will doe for the worst creature far above that which it is able to ask or think.

*Proof X.* Because Gods general

neral goodness in the creation of the world is to all his creatures, and also in his ordinary dispensation is towards and for the whole Universe of mankinde; he hath provided room enough for all men and creatures, and all good things for all; the profit of the earth is for all, *Eccles.* 5. 9. God hath commanded us to doe good to all, he that hath two coats is to impart to him that hath none, and he that hath meat must do so likewise, *Luke* 3. 11. all which doth hold forth Gods good will and care to mankind, he that would not have them suffer the torment of misery and want, that taketh care to prevent that little and short misery, will not

impose a far greater never to end.

*Proof* XI. Their opinion lesseneth the goodnesse of God, and limiteth to a few, whereas the Scripture declares it to be to all, *Romans* 5. the creature it selfe shall bee delivered from the bondage of corruption, into the glorious liberty of the sons of God, *Romans* 8. 19. the whole Creation and every creature is Angels and men, Jewes and Gentiles, verse 20. *Mark* 16. 15. in bondage to corruption, subject to vanity, Idolatry, and delusion of the Devil, that know not, nor partake of the glorious liberty of the sons of God, shall be delivered from this bondage into the said liberty; for God was in Christ

Christ reconciling the world to himself, 2 *Corinthians* 5.19. this is spoken to perswade them to be reconciled to God, verse 20. which shewes it to concern mankind; the Protestants in *Poland* understand by every creature, Angels and men; they say there will come a time when the Angels and wickedest men shall be freed. *Origen*, one of the Fathers, held, that at last all should be saved, men and Devils; the generality of the Fathers held, that all souls shall be purged by fire of the last Judgement, and so passe to salvation, *Moulin*, pag.135. see *Rom.* 11. 22, 23, 27. [All flesh shall see the salvation of God] *Romans* 8. 19. see 1 *Timothy* 2. 3, 4, 5. *Isaiah* 47. 17.

[The glory of the Lord shall be revealed, and all flesh shall see it] *Isaiah* 40.5. the times of the restitution of all things God hath spoken by the mouth of his holy Prophets since the world began, *Acts* 3.21. they shall in time be delivered from their bondage, for which deliverance they groan; are not all Angels and men, obedient or disobedient, the creation of God? if so, the worst shall partake of the liberty of the Sons of God: as the whole creation came from God, or rather is in God, for in him we live, it shall be taken up into the same glory; a good the larger it is the better, if it be good to shew mercy to some, is it not more good to have

have mercy on all: *Romans*  
 5.18. *Plato* could say, God be-  
 ing a supreme good, there  
 was no envy in him to any of  
 his creatures, but rather a de-  
 sire that all might be made  
 like him: this is so great and  
 glorious a discovery of God,  
 and that all men are in God;  
 for in him we live, and move,  
 and have our being, as certain  
 also of your own Poets have  
 said, for we are all his off-  
 spring, *Acts* 17. 28. I have  
 wondred how the Heathen  
 Poets came to know this  
 truth; sure God did manifest  
 it to them: if all men are in  
 God all men are in Christ;  
 for Christ saith, [I and my  
 Father are one] *John* 10. 30.  
 also if all men are in God, for  
 in him we live and move, &c.

if so, then all men are in Christ; for God was in Christ reconciling the world to himself, 2 *Corinth*. 5. 9. all confess that all that are in Christ shall be saved [as in *Adam* all die, so in Christ shall all be made alive] 1 *Corinthians* 15. 22. I see God is good, and doth good, and that it is suitable to the being of God to do good to all, and that no such torment of such continuance any way agrees to the mind and will of God.

*Romans* 5. puts the second *Adam* in opposition to the first in saving to his sinning; if all Nations be blessed, as *Gen.* 22. 18. every particular is comprehended in the general word *All*; it is a great less-

sen-



sening of the greatness and glory of the fulness and riches of Gods grace, to say that God hath made this world for all who are many, and the best world to come but for a very few; shall the fruit of Christ the Son of Righteousness be more narrow and confined than the Sun in the firmament, whose excellency is, that its bright raies and beams are dispersed into every corner of the Universe?

*Proof XII.* It doth no way agree to the spirit of a Saint; we may know the mind of God by the mind of a Saint, [we have the mind of Christ] 1 Cor. 2. 16. He that is turned to the Lord is one spirit, 1 Corin. 1. 17. God is in them

of a truth, *1 Cor.* 14. Christ in us, *Coloss.* 1.27. Stephen when stoned, cryed [Lord lay not this sin to their charge] *Acts* 7. 58. [Saints they are ever mercifull] *Psalms* 36.17. [The desire of the righteous is onely good] *Prov.* 11. 22. such torment, of such continuance, in the least agree not to the gracious mind and mercifull heart of a Saint; he desires not any man nor creature to be in such torment an hour: therefore it doth no way agree to the mind of God; we find the more the Lord manifests himself in any, the more their minds and spirits are humbled, the more loving and mercifull they are, even to their enemies, and can do them good for evil.

*Proof*

*Proof XIII.* Such tormen ts do not in the least agree to the mind and will of Christ; Christ is full of love and mercy to the worst men; it was truly said of Christ [He was a friend to Publicans and Sinners] He, the best friend to them that ever was; when they crucified him, he said [Father forgive them] *Luke 23. 34.* when the Disciples would have had fire to come down from Heaven to consume Christs enemies, he rebuked them, *Luke 9. 54.* he that will by no means suffer his enemies to suffer a short death by fire, will not inflict upon them a more terrible fire never to end; ye may know the mind of God by the mind of Christ, for Christ is God,,

God, a like equall, *Acts* 28.  
*Heb.* 1.3. and as one [I and my  
 Father are one] *Joh.* 10.30.

*Proof* XIV. Such punish-  
 ments agree not to the fruits  
 of the holy and blessed God;  
 [the fruit of the spirit is love,  
 joy, peace, goodnesse, &c.]  
*Galatians* 5.22,23. the fruit of  
 the spirit is in all goodnesse,  
*Eph.* 5.9. [The words of the  
 Lord are pure words] *Pf.* 12.6.  
 [The words of the pure are  
 pleasant words] *Prov.* 15.25.  
 good words, comfortable  
 words; the holy Spirit is called  
 a Comforter, not a tormenter,  
 the pure spirit of love sends  
 forth only love and sweetness.

*Proof* XV. No such tor-  
 ment no way agrees to the  
 nature of God; God is love,  
*1 John* 4. 16. it is his nature,  
 there

there is no anger nor fury in love; fury is not in me, Isa. 27. 4. God wills us to love enemies that abuse, wrong and hate us; God will do so much more, love his enemies, Luke 6. 35. if God should only love them that love him, doe not the Publicans the same? Mat. 5. 46. all that is in God is God, is infinite; God is love, love is infinite without bounds and limits; though we in our shallownesse and narrowness, have often set bounds and limits to infiniteness; there was never any beginning in God, therefore no beginning of his love; the infinite blessed God is one and ever the same; I am the Lord, I change not, Mich. 3. 6. this love delights in mercy

cy and love, and not in punishing of sinne: that is his strange act, Isa. 28. 21. Christ died to answer the Law we brake.

Christ did not purchase the love of God; he loved us before the world began, and ever will, Joh. 13. 1. God was never without his love, nor is ever out of that love; Christ saith, thou hast loved them as thou hast loved me, Joh. 17. 23. at what shall God be angry or unsatisfied? for God was never angry with Christ nor his people, nor at the being of sin, nor at Christ taking our sins upon him; for he laid them on him, the iniquity of us all, Isa. 53. 6.

*Proof XVI.* It is not suitable to the mercifulnesse of a  
fa-

father to his child, of a Creator to his Creature, the work of his hands, to impose so great a punishment without end, upon any of them; that were worse then to forsake the works of his hands, and is contrary to Ps. 148. 8. Your heavenly father is mercifull, Luk. 6. 36. rich in mercy, Eph. 2. 7. the Lord is gracious, of great mercy, the Lord is good to all, and his tender mercies are over all his works; all thy works shall praise thee, and thy Saints shall blesse thee, Psal. 145. 8, 9, 10. he is good to all, he despiseth not any, Job 36. 5, no Respector of persons, Acts 10. 34.

*Proof XVII.* Sin cannot overcome his love; where sin hath abounded, grace abounds much.

much more, Rom. 5. 20. this declares the mercy of God to be greater then sin : if so, the grace of God is to all, to the worst; for sinne abounds in them most; and where sinne abounds, grace abounds much more; if so, then all their sins shall be forgiven; and if any were so to suffer, how hath grace abounded to them much more, where sinne hath abounded? answer this if ye can : with the Lord there is mercy, Psal. 130. 7. the Lord is good to all : therefore to the worst of men, his tender mercies are over all his workes; therefore to the worst of men also, for they are the work of his hands, Job 34. 14. Isa. 64. 8. therefore there is no punishment for any to endure never  
to



to end: he that bids us not to be overcome with evil, but to overcome evil with good, he wil not be overcome with evil, but will overcome all evil with his infinite goodnes: that which is finite, cannot possibly overcome that which is infinite.

*Proof XVIII.* God he is just, therefore he will not do any thing but that which is just and right: the greatest punishment of the breach of his law is death; he will not inflict another, much less a worse punishment then he hath expressed in his Law: Justice is in number, weight & measure, God requires things equal; ye may see the mind of God in his command in forbidding any thing to be done but that which is equal and suitable to  
the

the fact, as eye for eye, tooth for tooth, hand for hand, foot for foot, stripe for stripe, *Exodus 21. 24, 25, 26.* How much she hath glorified her selfe, and lived deliciously, so much torment and sorrow give her, *Rev. 18. 7.* what measure you mete to others shall be measured to you again: murder, an horrible and grievous sin, yet it is punished with an equal punishment in this life, life for life; he that sheddeth mans blood, by man shall his blood be shed, *Gen. 9. 6.* life for life is equal, but to lose life for life, and also to suffer so great torment never to end; is not equal.

*Proof XIX.* It is no profit nor pleasure to God for any to suffer such endless torment [he hath no pleasure in the death of

of any] *Ezek.* 18. 31, 32. much less can it be any pleasure to him for any so to suffer, [he desires mercy and not sacrifice,] *Mich.* 6. 6. if so, he desires not any should be so sacrificed in a torment never to end. God abhors cruelty, *Amos* 1. 3, 6, 13. and casting off pity.

*Proof XX.* It is not for the glory of God to impose such a punishment upon any; glory lieth not in imposing great and terrible punishments, that belongs to cruelty, is abhorred by the light of nature; Glory lieth in great mercy and forgiveness, *Exod.* 34. 6, 7. the greater mercy and forgiveness, the greater is the grace, and the more is it to the glory of God; love covereth all sins, *Prov.* 10.

12. he that covereth transgression seeketh love, *Pro. 17. 9.* if *man* his glory is to passe over transgression, *Prov. 19. 11.* it is for the glory of God to do so much more: God made all things, and doth all things for his glory; he seeketh his glory in his exceeding greatness and riches of his grace, *Ephes. 2. 7.* it is more for his glory to save all, then to save a few; the righteousness of one, the free gift came upon all men unto justification of life, *Rom. 5. 18.* sin could not hinder *Manasses*, *Mary Magdalen*, persecutors & wicked prodigals to find mercy: I cannot admit to think any thing that is cruel to be in God in love, whose goodness is unsearchable, past finding out, farre above all we can ask or think:

think : there is such a confu-  
 sed noise among men of the  
 grace & love of God, so many  
 several voices that we are in  
 confusion, and know not what  
 to make of it: look above and  
 hearken to the sweet voice a-  
 bove in the Region of love,  
 what is the voice in Heaven,  
 they agree in one, there is  
 no voice comes from Heaven  
 but love, peace, and good  
 will to man; let men say what  
 they will, I rest satisfied in the  
 voice above, that is onely a  
 voice of love and good will;  
 its enough to satisfie any in  
 this doubt: and suddenly there  
 was with the Angel a multi-  
 tude of Heavenly Hosts prai-  
 sing God, & saying, glory be to  
 the highest, on earth peace, &  
 good will to men,] *Luk. 2. 13,*

14. not onely to some men, but to all people, v. 10. this is glad tidings indeed, good news from Heaven, the best news that ever was, that God hath good will to men; there is no ill will, all is good will to men; this causeth peace and praise, glory be to the highest for his sweet peace and good will to men, to all people.

Conclusion; in reading the Scriptures we are not to understand any text in such sense as is not plain in Scriptures, or contrary to Scriptures, or contrary to the Law of nature, or against the general goodness of God to mankind, or to lessen the goodness of God, or contrary to the gracious spirit and mercifulness of a Saint, or contrary to the mind of Christ which

which he declared when on earth, or contrary to the fruits of the blessed Spirit, the nature of the love, goodness, and mercy of God; or that shall tend to contradict or lessen the glory of God, or lessen the greatness and riches of his grace: for it is not to be imagined that God who is onely wise should doe and teach contrary things.

Sure I am, from hence arise no inconveniency to the Gospel, nor is it any dishonour to God, nor any grief, nor hinders faith and love in any good man, nor any discouragement to any in serving of God, that there is not to be a punishment for any to endure that shall never end. There is not any thing more plaine then that which hath been said to him that will agree

agree to truth; some will not agree to any thing, though never so plain and certain, if contrary to the tradition of their Fathers; this their way is their folly, and their posterity approve their sayings, Psal. 49. 13. [ who hath believed our report, and to whom is the arm of the Lord revealed? ] Isa. 53. 1.

*Some believed the things that were spoken, and some believed not; Acts 28. 29. they make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn away the just for a thing of nought, Isa. 29. 21.*

*O God the Lord, the strength of my salvation, thou hast covered my head in the day of battel, Psal. 140. 7.*

MUSEUM  
Sporrit  
BRITAN  
MUSEUM



